THE MADRAS GUIDE BOOK

(INCLUDING MYSORE)

WITH

70 ILLUSTRATIONS.



PUBLISHERS:

AJITAKUMAR CO.,

G. T., MADRAS.

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‘I am but a gatherer and disposer
of others men’s stuff.’

Sir Henry Wotton.

PUBLISHER'S NOTE



MADRAS is the most senior of the three great capital cities of India. Unlike Bombay and Calcutta, Madras is extensively laid and hence it is known as the "City of Magnificient Distances" or the "Garden City of India."

An illustrated Guide dealing with all the historic places and buildings in Madras has been a long felt want. It is to supply this need that the Madras Guide Book is published. In order to widen the scope of the publication, places other than Madras which every visitor to Madras cannot afford to miss are grouped under Part II. Part III deals with the Mysore State which attracts many visitors every year.

This book is intended to be a guide to all places of pilgrimage and historic importance in the Madras Presidency and Mysore. It is not for a moment claimed that this publication exhausts all information on particular subjects. Special care has been taken to include matter to which full justice has not been done by others hitherto and in doing so important and popular accounts have not been dispensed with. Thus the whole book is expected to afford interesting and useful information to the travelling public.

To facilitate the recording of their own notes by the visitors we have set apart a few pages towards the end of the Book. This will ensure permanency for their notes and will be found very interesting after the lapse of some time.

Almost all the chapters of the book are written by gentlemen who can speak with authority on their respective subjects. The publishers are indebted to the Rt. Rev. A. M. Teixeira V. G. for his erudite contributions on "The origin of the name, Madras"

and "San Thome Cathedral." To Prof. C. S. Srinivasachari M.A., who has written on "Madras and its Fort," the publishers feel particularly indebted for his other learned articles in this book in general and the scholarly chapters on Mahabalipuram, Gingee, Chidambaram, Tanjore and Madura in particular. The publishers are indebted to the Publicity Officer, S. I. Ry. for his illustrated article on the S. I. Ry.

The publishers are also indebted to Messrs. Doss Brothers, and Mr. M. C. Lakshmipathiya B.A., for helping them with some excellent photos. Thanks are also due to the Rampaul Press, which has done the work so well within so short a period of time.

Among others, the publishers feel it their duty to acknowledge the valuable assistance derived from Love's "*Vestiges of old Madras*," which is a veritable mine of information and to P. V. Jagadisa Iyer's "*South Indian Shrines*," Col. Newell's "*Madras*," Glyn Barlow's "*Story of Madras*," V. Kanagasabai's "*Tamils 1800 years ago.*" Thurston's "*Madras Presidency, Mysore and Coorg.*" "*Imperial Gazetteer of India.*" and Vincent A. Smith's, "*History of India*" and "*The Madras University Calendar 1926-27.*"



PART I

MADRAS



(By the Courtesy of the S. I. Ry.) **The Government House, Madras.**

THE
MADRAS GUIDE BOOK

Chapter I.

INTRODUCTION.

INDIA is a priceless Jewel in the diadem of the British Empire. And it was at Madras that the British-Indian Empire was born. For Madras was the important trading centre and military stronghold in India for the English before Bombay was transferred to England as a queen's dower, before Calcutta was founded or Karachi thought of. It was the earliest territory acquired by the Honourable East India Company in India with the exception of the unsuccessful and insignificant settlement at Armegam, represented to-day by no more than a solitary, light-house. Thus Madras is the most senior of the three great Presidencies, and her Governor ranks second only to the Viceroy.

The Madras Presidency.

The Presidency of Fort St. George or the Madras Presidency as it is at present known comprises 27 Districts among which is numbered the City of Madras. There are five native states viz., Sandur, Banganapalli, Pudukkottai, Cochin and Travancore. The presidency has a total area of 142,260 Sq. miles excluding the area occupied by the 5 states mentioned above, its extreme length being about 950 miles and its extreme breadth about 450 miles.

Mountains.

Physically speaking the presidency may be roughly divided into three divisions the long and broad eastern coast, the shorter and narrower western coast and the high tableland in the interior. These divisions are determined by the two great mountain ranges, the Eastern and Western ghats which extend along the opposite coasts almost in a parallel manner. The Eastern ghats running in a south westerly direction lose themselves at Nilgris meeting the Western range. Their average height is 1500 feet rising in few places to a height of above 3000 or 4000 feet and for the most part they leave a broad expanse of lowland between their base and the sea. Their line is pierced by the Godaveri, Kistna and Cauvery rivers as well as by minor streams, so that they do not perform the part of a Watershed. The Western ghats on the other hand possessing all the characteristics of a mountain range stretch southwards continuously along the shore of the Indian Ocean. They rise steeply at a distance of 10 to 50 miles from the coast and hence catch the greater part of the rainfall of the monsoon. Some of their peaks are 5000 to 8000 feet high. The hills are covered with stately forests, mostly bamboo, the like of which in perfection is not found anywhere else.

The interior between these two ranges of mountains consists chiefly of successive tablelands, dotted here and there with isolated and precipitous rock pinnacles, crowned with the almost impregnable fortresses, reminiscent of more troubled time. The most southerly central tableland with an elevation of 1000 to 3000 feet includes the whole of Mysore and extends over several of the Madras districts.

Among the minor hills, the Nilgris, the junction of the two main ranges, the Shevaroys in Salem, the Anamalais in Coimbatore and the Palni Hills in Madura are the most important. The Western Ghats fall to a height of 1000 feet above the sea level at the Palghat Gap facilitating the railway communication across the ghats.

Rivers.

The three most important rivers of this Presidency are the Godaveri, the Kistna and the Cauvery: They are all considered to be very sacred by the Hindus. Besides they are highly serviceable in points of irrigation and commerce. They all rise in the Western Ghats and piercing the Eastern Ghats fall into the Bay of Bengal. They drain the Western part of the country and feed the Eastern part. The alluvial soil that they bring make the districts through which they flow very fertile. During their course they are restrained by anicuts the most famous being the Grand Anicut in Godaveri and the water utilized for purposes of irrigation. Engineering skill is hatching ever so many projects every day and fresh lands are sought to be watered by these never failing rivers. At present it is estimated that the basin area of the Godaveri is about 112000 sq. miles and its length is 898 miles; The basin area of the Kistna is 97000 sq. miles and its length 800 miles. The basin area of the Cauvery is 28000 sq. miles its length being 472 miles. Besides there are smaller rivers such as the North and South Pennar, the Palar, the Vellar, the Vaigai and the Tambraparani.

Climate.

The physical features of the country affect the climate of the country to a considerable extent. The existence of a huge mountain range running north to south almost along the west coast accounts not a little for the varying climatic conditions of this Presidency for "the Western hills have the effect of arresting the lower strata of rain clouds brought up from the Indian Ocean by the periodical winds of the south west monsoon and of causing excessive rain precipitation on the narrow strip of coast-line on the western side of the Peninsula; and while the annual rainfall on the western side may be one hundred and fifty inches, not more than twenty-five inches are usually registered on the eastern side immediately within the influence of the mountain ranges. Where the mountain-chain is of lower elevation, the rain clouds pass over the hills and rain is precipitated in uncertain and varying amount over the peninsula to the

east of the ghats ; but except in the northern districts where the rainy season approximates to that of Bengal, the heaviest rainfall of the southern portion of the eastern division of the peninsula occurs during the period of the north east monsoon. During the continuance of this monsoon, the western ranges of mountains have a similar effect in arresting the rain clouds, so that at the season of the year when the Carnatic is visited by heavy rain, the western coast districts enjoy clear weather. The climate thus varies considerably in the different parts of the Presidency.

The whole coast of the Bay of Bengal is liable to disastrous cyclones, which not only wreck the shipping in the roads, but have repeatedly overwhelmed the lowlying ports.

Products.

The products depend not a little on the physical features of the country. As has been already observed the Western Ghats influence the climate and the climatic differences account for the many and varied products of the Presidency. In the eastern division "the uncertainty and capricious character of the rainfall has taught the cultivators of the soil the necessity of making provision for the storage of water for irrigation purposes" and consequently innumerable tanks or reservoirs are scattered throughout the country. On the western side of the mountains, the periodical rains fall with great regularity of time and quantity and the earth produces very abundantly. Only three of the twenty six mofussal districts lie in the region where the neverfailing south west monsoon showers down its rains.

The most important staples of this Presidency are rice, cholam (a kind of Maize), Cumbu (millet), ragi and Varagu amongst food grains, gingelly among oil seeds and chillies, tobacco, sugarcane, plantains and betelleaf amongst garden crops. Cotton, though a special crop is fairly well grown. The groundnut has been extensively cultivated in recent years and the cultivators are better of for the same. The trees mostly grown for their fruits are cocoanut, areca nut, jack, tamarind and mango.

The History of the Madras Presidency.

Though it may not be within the scope of this work to attempt a disquisition on the ancient history of the Madras Presidency a brief survey of the vicissitudes of fortune through which it had to pass may not be out of place just before describing its present conditions which may at once be pronounced to be one of peace and prosperity.

As to what was the state of this part of India in days of yore, no historical record has yet been found to exist. Hindu mythology and the Sthalapuranas in the various temples in India have their own varied versions about the early history of South India. There are legends to show that the very creation of the world began from somewhere in Conjeeveram. Stories as they are, they are amusing nevertheless.

According to historians " the earliest inhabitants of Southern India of whom any traces now remain were the prehistoric builders of the cairns, barrows, kistvaens and dolmens found in many districts, the makers of the rude stone weapons discovered in considerable quantities on the tops of the rocky hills of the Deccan; and the authors of the more finished utensils and implements at the wonderful burial-grounds which have recently been discovered in Adichanallur and other places in Tinnevelly District. (These may be seen at the Government Museum at Madras now.) Presumably they were of the stock named Dravidian which is distinguished from more northern ethnic families by its comparatively low stature, its dark skin, its high nasal index and its use of the languages so prominent in the presidency, known as the Dravidian family." *(The Madras Year Book, 1923.)*

The Southern portion of the Deccan is known as the Tamilakam or the land of the Tamils which comprises the major number of the Districts of the Madras Presidency. The origin of the word Tamil is indeed very interesting. According to the late Mr. V. Kanakasabhai, " while the fair skinned Aryas who had entered India through the Kabul valley, were settled in the Punjab, a horde of the yellow races who inhabited the central

land of Asia, appear to have passed southward through the numerons passes between Thibet and Nepal and occupied the Gangetic Valley. Sanskrit writers name these yellow races *Yakshas*......These yellow races being natives of the higher regions of the earth considered themselves superior to the inhabitants of the plains, and assumed the name of *Daivaputras* or "the sons of Gods." They were intellectually and morally a superior race of people and eventually spread over the whole of Bengal, and emigrated thence by sea to Southern India and Ceylon."

"Most of these Mongolian tribes emigrated to Southern India from Tamalitti (*Sanskrit*: Tamralipti) the great emporium of trade at the mouth of the Ganges, and this accounts for the name "Tamils" by which they were collectively known among the more ancient inhabitants of the Deccan. The name appears to be therefore only an abbreviation of the word Tamalittis."

Further "that the Tamils had attained a high degree of civilization before the advent of the Aryans is established indisputably by the fact that the pure Tamil language is so copious and exact that it can do well without borrowing Sanskrit words. In fact in the ancient Tamil classical works the terms relating to music, Grammar, Astronomy and even abstract Philosophy are of pure Tamil origin; and they indicate most clearly that those sciences were cultivated by the Tamils long before the arrival of the Brahmins or other Aryan immigrants."

"The early Tamil poets believed in the tradition that Aghastia lead the first colony of the Aryas to the Pothiya hills near Cape Comorin but the tradition seems to rest entirely on the Ramayana, in which epic, Agastya is represented as inviting Rama to overcome Ravana the King of Ceylon......In the same poem, in the passage describing the despatch of monkey soldiers in search of Sita, they are directed to go to the countries of the Andhras, the Pandyas, the Cholas and the Keralas in the south and are told that they will there see the gate of the city of the Pandyas adorned with gold and jewels." It is beyond doubt

therefore that long before the fourth century B. C. the Pandyan Kingdom in the South of India had come into existence.

"From a careful study of ancient Tamil poems, I am led to think" observes Mr. V. Kanakasabai in his book on "*The Tamils 1800 years ago*" "that some of the earliest works were undoubtedly composed more than two thousand years ago, and that the people acquired wealth and civilization at this early period by their commercial intercourse with foreign nations such as the Arabs, Greeks, Romans and Javanese. With the advance of the material prosperity, there was a sudden stimulus to their literary activity. The Augustan period of Tamil literature was, in the first century of the Christian era; and the last college of poets was then held in Madura in the court of the Tamil king Ugra (the terrible) Pandya."

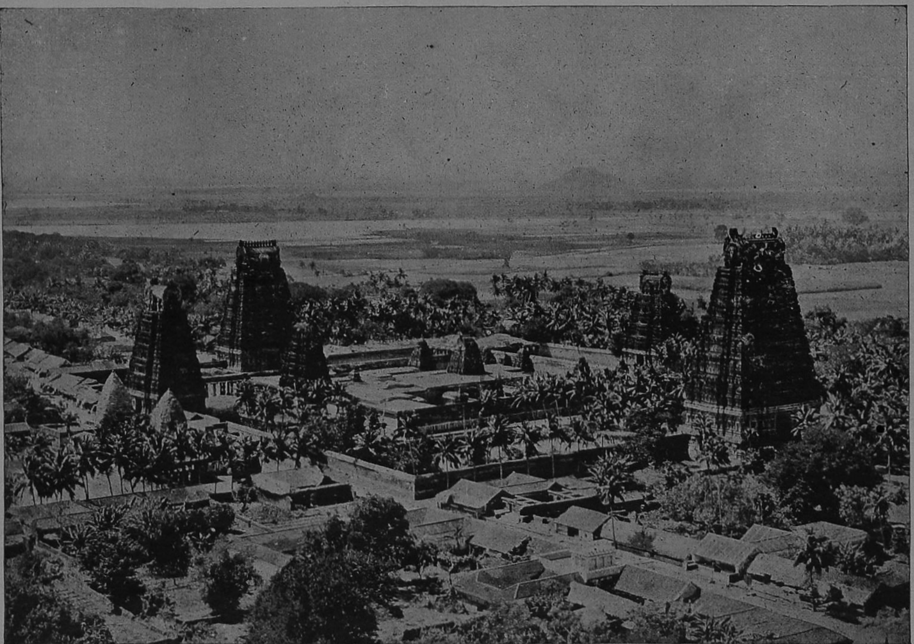
An additional proof of the antiquity of the celebrated Tamil poems may be adduced from the fact that the chief towns and seaports and the foreign merchandise of the Tamil country, as described in these works correspond exactly with those given in the works of Pliny, Ptolemy and in the Periplus Maris Eryshraei. These authors furnish much interesting information regarding the Tamil people and their foreign commerce.

The most important and famous town in Tamilakam was Mathurai, the capital of the Pandyan kingdom. The Pandya kings claimed their descent from the Pancha Pandavas who ruled at Muttra in Northern India. The Pandyas were reputed patrons of culture. Poets from far and near resorted to their courts to receive the munificent gifts which were always given them very readily.

The Capital city of the Pandyas was strongly fortified. What distinguished it from other towns in the Tamil Country were the high towers over the four gates of the Fort. Hence it is, it was popularly known as Non-madak-kudal or the "Cluster of four towers."

Another famous town of the ancient Tamil Country was Vanchi or Karur, the Capital of the Chera kingdom. "If Madura was noted for its many mansions and towers, Vanchi with its

flower-gardens and tanks full of crystal water, limpid streams and little islands, shady bowers and parks with artificial hills and waterfalls, was charming to every visitor. Muchiri, an important sea-port was situated near the mouth of the Periyar. It is here that the beautiful large foreign ships used to arrive with gold to be exchanged for the famous Indian pepper. According to Yule this Muchiri is no other than Kranganur which seems traditionally to be the most renowned and oldest seaport in Malabar. It was here that St. Thomas landed. Cape Kumari (the modern Comorin) was a sacred bathing place. About this period about which we write now, the land had extended farther south and there was a mountain south of the cape. There seems to have been a violent irruption of the sea and the land disappeared. The following from the Buddhist Chronicles about such an irruption is interesting :—"In these days the sea was seven leagues from Kalyany ; but on account of what had been done to the priest (who had been tortured by the king of Kalyany) the Gods who were charged with the conservation of Ceylon became enraged, and caused the sea to deluge the land......In this time of Tissa Raja, 100,000 large towns, 970 fisher's villages and 400 villages inhabited by pearl fishers making together eleven twelfths of the territory of Kalyany was swallowed up by the sea." Rajavali. Vol. ii. pp. 180, 190.



(By the Courtesy of the S. I. Ry.) **Thirukkalikundram.**

Korkai, the chief town in the South of Pandya kingdom was the seat of pearl fishery which was a source of such large revenue to the state that the heir-apparent usually resided there. The Chola capital was Uraiyur on the southern bank of the Kaveri. It was strongly fortified " with a wall and ditch and a jungle of thorny trees surrounding the ditch. Here was an ancient shrine of the Nirgranthas (Jains) which contained an image of the Arhat, with a triple umbrella under the shade of an Asoka Tree." A town, more important than Uraiyur was the famous Kaviripaddinam which stood at the mouth of the celebrated river the Kaveri. This was a great emoprium of trade. Repeated mention is also made of Kachchi or the modern Kanchipuram as the capital of Mavilankai.

Foreign Trade in Ancient Days.

As in more recent times the products of south India have always attracted merchants from distant lands. About B. C. 1000, when Solomon was reigning over Palestine it is said that " Once in every three years, the ships of Tarshish came bringing gold and silver, ivory, apes and peacocks." These ships were most probably from Indian shores. The trade with the west was continued by the Arabs and Greeks. Under the Ptolemies the trade flourished to a very great extent and Alexandria became the chief emporium of a lucrative commerce. " I found " says Strabo " that about one hundred and twenty ships sail from Myos—Hermos (a port on the Red Sea) to India. When Egypt was conquered by Rome, the Romans began to trade with India to a very great extent so much so that patriotic Romans exhorted their countrymen not to go in for the costly articles of the orient. Says Pliny, " The subject is one worthy of attention, there being no year in which India does not drain our Empire of at least 55,000,000 sesterces (£ 986,979) sending us in return wares which are sold for a hundred times their original value."

The Pandyan king realised early enough the benefits of an alliance with such a prosperous and mighty nation like the Romans. He sent two embassies to Augustus Caesar desiring to

become his friend and ally. On account of the superior arms and discipline of the Romans, they were enlisted in the service of the Tamil kings. They also proved to be very trustworthy and terror-striking body guards.

Thus we see as to what was the state of the southern India about twenty centuries ago. There were mighty kings ruling in different parts of the country at different times, about whose deeds of valour and wisdom every Tamilian may justly be proud of.

We had to indulge into a somewhat lengthy narration of these facts since they are not generally as widely brought to public notice as they deserve to be. The rest of the story, the history of the subsequent centuries is vividly taught to every school boy and hence we shall just touch upon the landmarks in the history of this Province.

The earliest and the most decisive historical evidence is that furnished by the famous edicts of Asoka, the Great. One of those inscriptions is discovered at a Jaugada in Ganjam and another at a village in Mysore close to the border of Bellary From these it is clear that the Northern portions of the Presidency formed part of the Mauryan Empire about 250. B. C.

After the disruption of the Mauryan empire rose the famous dynasty of the Andhras in which there were 30 kings. They were all Buddhists and the exquisitely chiselled marble stupa at Amravati was erected by them. The Pandyas continued to rule at Madura and the cholas at Tanjore. The Cheras were ruling in the West coast and Chenkudduva Chera is said to have paid a friendly visit to the king of Magadha, when the Andhras were ruling there.

The Chalukyas who migrated from more northen parts established a strong Kingdom in the Western part of Deccan. Some two hundred years later the dynasty broke into two, the Eastern and Western Chalukyas. The latter conquered the Pallava Kings of Vengi but were vigorously attacked by the Rashtrakutas of Malkhed in the present Nizam's dominions.

The Rashtrakutas were eventually successful and reigned supreme in the Western Deccan from 750 to 950. But the Chalukyas once more regained power and were finally overthrown by the Yadavas of Deogiri and the Hoysalas of Doorsamudra, the modern Halebid in Mysore state.

Meanwhile the Cholas had conquered the Pallavas and subdued the Pandyas, and by 999 they acquired the whole coast possessions of the Eastern Chalukyas. Verily this marks the first great land mark in the history of South India. But their progress westwards was promptly checked by the Hoysalas.

Thus while the three great dynasties of Southern India, the Pandyas, the Cholas and the Hoysalas were reigning supreme towards the end of the thirteenth century a new power, the mussulmans of Delhi appeared on the scene. In 1303 the Khilji King of Delhi sent an expedition to the South. Seven years afterwards his famous general Malik Kafur "swept like a torrent down the peninsula (and this may be taken to be the second land-mark in the history of this presidency.) The Yadavas, Hoysalas, Cholas and Pandyas were all in turn degraded and suppressed. Anarchy followed over the whole South—Mussalman governors, representatives of the old ruling families and local chiefs struggling supremacy, until out of the confusion rose the Hindu Kingdom of Vijianagar, which from its Capital at Hampi in the Bellary district for the next two centuries and a half checked the southward expansion of the Muhammadan power."

The Vijianagar Empire.

The rapidity and suddenness with which this empire came into existance is almost dramatic. When person and property were in danger everywhere security was the only thing that the people cared for. Thus the several Hindu Chieftains were readily willing to acknowledge the supremacy of any power who afforded them protection from the Mussalman terrorism. Thus the chiefs of Vijianagar rose to be kings and from kings into emperors. Within a brief span of a century and a half from its foundation the empire comprised the entire peninsula from Kistna

to Cape Comorin. It reached the zenith of its power under its famous ruler Krishna Deva Roya, "who was the greatest of monarchs contemporary with Henry VIII of England."

The Mussalman Expansion.

Before long Vijianagar had to experience the worst ordeals. A rebel subordinate of Delhi founded a Mussalman dynasty known as the Bhamini dynasty at Gulbarga. This new dynasty was a thorn on the side of the Vijianagar kingdom. This line soon died away and five separate kingdoms rose up on the ruins of the Bhamini empire. They combined all their forces and inflicted a severe defeat on Vijianagar in 1565 at the great battle of Talikota which is indeed the third land mark in the history of the Deccan. The Vijianagar empire never recovered from the blow and Southern India again fell into a period of anarchy and despotism.

Among the notable Governors of the Fallen empire, mention way be made of the Naiks of Madura who began to rule over that part of the Country round about Madura. The sultans of Bijapur and Golconda also played no mean part and the former were masters of the Carnatic by the middle of the seventeenth century.

It was just about this time that the famous Sivaji, "the Mountain Rat" revolted aganist the Mahomedan yoke and became independent with a large number of vigorous, faithful, hardy and enthusiastic followers.

In 1686, Aurangzeb, the austere Mughal emperor of Delhi marched south with a very large army to reduce Bijapur and Golconda and to nip in the bud the rapidly growing power of the Marathas. Aurangazeb was successful in annexing Bijapur and Golconda, though he fared worse with the Mahrattas. He was only able to seize Sivaji's son Sambaji and put him to death. But the power of the Mahrattas increased from day to day and they levied tribute throughout the Deccan and their exit from the stage of Madras history happened only so late as the beginning of the nineteenth Century.

Asaf Jah, the viceroy of the Deccan appointed by the Mughal Emperor became independent in 1724 with the title of Nizam-ul-mulk with the Nawab of the Carnatic as his chief subordinate in the South. Meanwhile Haidar Ali, usurped the Hindu throne at Mysore and began to extend his kingdom very rapidly.

Thus the only formidable powers in the South were the Nizam, Hyder Ali and the Marathas. In the meantime various European powers came to India, as usual attracted by its products and began to settle in some parts of Southern India for commercial purposes.

The Portuguese were the first European nation to found a Colony in South India. They occupied Calicut and Gao and after the lapse of a century they gave place to the powerful Dutch nation. The Dutch had established themselves strongly in the Eastern Archipelago and then began to settle at Pulicat, Sadras and at some other places. They in turn disappeared from the scene. Another European nation who came to India attracted by the Wealth of India was the French. In 1674 they founded and fortified the town of Pondichery. When Dupleix succeeded to the Governorship of the Headquarters, he began to cherish visions of a French empire in India and began preparing for the same.

The English Settlements.

The Honourable East India Company despatched their earliest expeditions to the East India Islands, where they had to face the opposition of the Dutch as well as the Portuguese. It was in their seventh expedition to the Orient in 1611 that their Ship *Globe*, commanded by Captain Hippon, sailed up the East Coast and founded factories at Nizampatam and Masulipatam. It was in 1616 that with the permission of the Zamorin the English settled at Crangamer and Calicut on the West Coast. The English were ruthlessly massacred by the Dutch at Amboyna in 1625. The representatives of the Company at Bantam in Java despatched a vessel to Armagon in Nellore Dt. and established a small trading house there.

For more reasons than one Francis Day, the chief Official of Armagon, obtained a grant of the land on which Fort St. George now stands. As to how he secured this grant and how he effected the settlement will be detailed in the next chapter dealing with Madras proper. A small fort was at once erected which grew to be the Head-quarters of a Presidency in 1653. The English gradually acquired important stations in the Presidency such as Fort. St. David, Porto Novo, Madapollam, Vizagapatam, Tellicherry and Calicut.

At first and upto 1740 the Company's agents managed to stand aloof without taking part in any of the internal wars in South India. It was only in 1741 that matters were brought to a crisis when hostilities broke out between the English and the French in Europe in the war of the Austrian Succession.

Events happened in quick succession which embittered their relations. Dupleix, the resourceful French General became the governor of the French possessions in India and he directed La Bourdonnais in 1746 to march upon Madras. Accordingly Madras was captured, its Governor and the chief merchants were taken prisoners to Pondicherry. Thus for the time being Fort St. David became the English head Quarters. However Madras was restored to the English as a result of the Treaty of Aix-la-chapelle in 1749. Having had bitter experience the English began to make Fort St. George more defensible.

Wars of the Native Powers.

When once peace was declared the armies of both the nations became idle. Their help was required by the native powers to fight out their rivals. Thus the European powers got themselves inextricably involved in these wars known as the Carnatic wars in which Clive a petty clerk became very famous for his valour, presence of mind and general-ship.

Again war broke out on the continent between England and France and hence the English and the French forces began to fight with each other in India also. At first the French were victorious and captured the English Forts of Vizagapatam, Fort

St. David and Devikottai. But when they laid seige to Madras in 1758 they miserably failed and withdrew. Meanwhile they were defeated in Northern Circars and this victory of the English led eventually to the granting of Northern Circars by the Mughal Emperor to the English in 1765. Besides the French were defeated at the decisive Battle of Wandiwash and the French settlements such as Gingee and Arcot fell in quick succession. Pondicherry itself surrendered in 1761 but was restored to the French in 1763 by the Peace of Paris.

Thus the power of the French was definitely determined in South India and it was well nigh settled as to which of the European nations was going to be supreme in India eventually.

Mysore.

About the middle of the eighteenth century the native powers who fought with one another for supremacy in S. India were, the Nizam of the Deccan and the Nawab of the Carnatic, the Marathas and Haidar Ali of Mysore. The English were the only European force of any consequence and their help was courted by one power or other in South India. Thus the Nizam and the Marathas invited the English to help them in curbing the rapidly growing power of Haidar Ali who was having his depredations on their territories. Haidar Ali was a very unscrupulous man and he promptly bought off both Mussalmans and Marathas and began invading the English possessions in the Carnatic. After some indecisive battles fought on both the coasts of the Peninsula, peace was concluded in 1769 by a treaty based on mutual restitution of conquered territories.

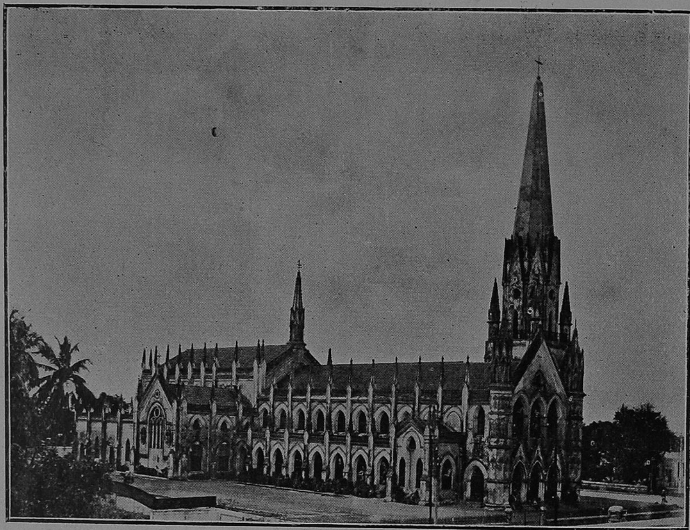
In 1780 the next war with Haidar Ali broke out. He again invaded the Carnatic plundering and burning the villages, and his course was marked by distress, devastation and destruction. Thereupon Warren Hastings despatched Sir Eyre Coote to Madras with reinforcements and severe fighting ensued for about three years all over the Peninsula. Peace was concluded in 1784 resulting in mutual restoration of conquered territories.

Haidar Ali was succeeded by his son Tippu Sultan in 1782. He provoked hostilities again by raiding the native state of Travancore, which was in alliance with the British. Thereupon Lord Cornwallis the governor general himself commanded the British forces in field in person and this time the British received considerable help from the Nizam and the Marathas. When his capital Seringapatam itself was besieged, Tippu agreed to give away to the allies one half of his territories and to pay an indemnity of three and a half crores of rupees. It was as a result of this treaty that the British got the country round Dindigul and the districts of Salem and Malabar.

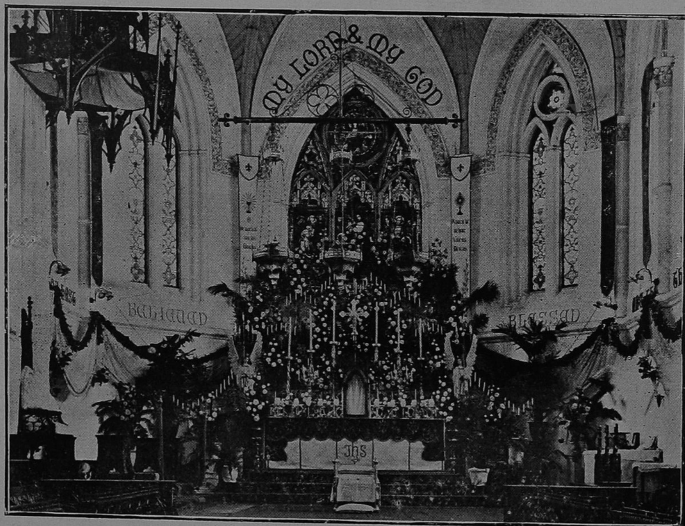
In spite Tippu's various attempts to draw the Nizam and the Marathas to his side, they only joined the English. Tippu after a desperate fight retired to his fortress at Seringapatam. But the fortress was stormed and Tippu's body was found among the slain. The province of Mysore was once more given to the representatives of the Hindu dynasty, whose throne Haidar Ali had usurped. The remaining territories of Tippu were divided between the allies. The British got for their share the districts of Kanara, Coimbatore and Wynad in 1799.

Tanjore.

The Raja of Tanjore and the Nawab of the Carnatic were fighting with each other often and the British had to interfere



San Thome Cathedral.



San Thome Cathedral (Interior View).
By the Courtesy of the Rt. Rev. A. M. Teixeira.

more than once. But a treaty was concluded in 1778 by which the company got Nagore and 277 villages. Subsequently the internal administration of the principality of Tanjore continued to go from bad to worse and the succession to the throne came to be disputed. In 1799 the rightful claimant was made the ruler. But he executed a treaty with the British by which " he resigned the administration of his kingdom into the hands of the British on the understanding that he would receive a provision of one lakh of pagodas and one fifth of the net revenues. The titular dignity became extinct in 1855 through failure of male heirs."

The Carnatic.

The country known as the Carnatic was comprised roughly of the modern districts of Madras, Nellore, Chingleput, North Arcot, South Arcot, Trichinopoly, Tanjore, Tinnevelley and Madura. In the early wars of the Carnatic the English had helped Muhamad Ali not only to regain the throne of Arcot but also to retain the same in effective possession. All these meant so much of English military help to the Nawab which in turn meant enormous expenses on the part of the Company to maintain their forces. Therefore whenever they were in need of money they naturally looked to the revenues of the Carnatic and it was with this view that in 1763 the present district of Chingleput was granted to the Company as the jaghire. New wars arose and with the change in circumstances new treaties had to be negotiated. In 1792 the Nawab agreed to pay a large subsidy and the English were empowered to collect the revenues direct from the Poliagars lest there should be any delay in the payment of the tribute. In pursuance of this treaty the English proceeded to collect the tribute from Tinnevelley and Madura and assumed direct control over the Ramnad Dt. In 1801 Azim-ud-Daula the successor to the throne of Arcot entered into an agreement with the company, "by which he resigned the government of the country into the hands of the British, retaining the titular dignity and receiving a liberal stipend. Since there was a failure of direct male heirs the titular dignity was discontinued in 1865. But the present representative of the family bears the title of the

"Prince of Arcot" and enjoys the distinction of being the first Indian nobleman in the Official order of precedence in the Presidency of Madras.

The Ceded Districts.

In 1800 the British entered into a new treaty with the Nizam by which the British Subsidiary force at the Nizam's capital was increased and in return thereof he gave to the Company the territories which he had secured as a result of the Mysore treaties in 1792 and 1799. These districts which he thus gave away are known as the "Ceded Districts" to this day comprising of Bellary, Anantapur, Cuddapah and Kurnool.

The Northern Circars.

When the French occupied Masulipatam the English captured the town and defeated the French in 1759. Thus when the power of the French was completely broken the Mughal Emperor at Delhi gave the whole of the Northern Circars to the English to which the Nizam also gave his consent. Thus the five Circars of Ganjam, Vizagapatam, Godaveri, Kistna and Guntur came under the English for an annual payment of nine lakhs and military help whenever found necessasy. They finally came into British possession in 1823 by the payment to the Nizam's Government of Rs. 11, 66, 666 in lieu of an annual tribute. They were under the charge of a separate Commissioner till 1856.

The Dutch settlements of Pulicat, Sadras and Negapatam were captured in 1795. In 1839 Kurnool was annexed, in 1845 Tranquebar was purchased from the Danes and in 1862 North Kanara was transferred to Bombay.

Since then nothing has transpired necissitating any important alteration in the boundary of the Presidency.

Recent Times.

Excepting for occasional disturbances there was no regular war in the Nineteenth Century. The Polegars in the South, the Mapillas on the west coast, the hill tribes in Gangam and Vizagapatam Districts and the Maravars in the extreme south broke out in open rebellion now and then. But they were all

promptly checked by the Government resorting to Military repression or by the stationing of a punitive police according to the need of the situation. The most important event of the century was the transfer of all the territories possessed by the East India company to Her Majesty Queen Victoria in 1857. There after the country was ruled in her name.

The twentieth century dawned in peace and the first decade is not marked by any noteworthy event at all in the History of Madras Presidency.

Madras and the Great War.

When Britain was engaged in the Great War in 1914 there were spontaneous manifestations of loyalty from all classes and creeds. "The chiefs and notables of the Presidency laid their resources at the disposal of His Majesty and the Madras War fund instituted at the instance of His Excellency the Governor, received subscriptions amounting to Rs. 27 lakhs in the first ten months and finally reached Rs. 74·63 lakhs by the 31st March 1919.

The Fund was principally devoted to the equipment and maintenance of the hospital ship, "Madras" and the river hospital ship "Sikkim," but it was also used to purchase horses and to provide a number of motor cyclists and a corps of gardeners who were despatched to Mesopotamia. In addition to these activities the Ladies' depot maintained a continuous supply of comforts to the troops serving in the East and considerable sums were contributed to the Imperial Relief Fund and other special Funds. As the war went on and the need for men became greater, a regular recruiting agency was organised and finally the presidency contributed 32,718 combatants and 28,895 non-combatants to the Indian Army. The men sent out served with credit in various theatres of the War and more especially in Mesopotamia." (*The Madras Year Book, 1923*).

"Emden."

Madras was the only place in India which was directly attacked by the German foes. The German cruiser "Emden"

which had sunk many a ship on the high seas appeared in front of Madras, almost suddenly in the early hours of the night on September 22nd 1914 and bombarded the city. In doing so an oil tank was set fire to and the outer wall of the High Court was injured. As a consequence of this there was considerable panic in the city. Trade and shipping received a serious shock from which it did not recover during several months afterwards. However the Government did its best to control the trade and the prices of goods.

Political Unrest.

In 1916 there was an organised agitation all over the country for Home Rule for India. The Home Rule party assumed an extreme attitude. Thereupon in August 1917, the then Secretary of State Mr. Montague made a famous pronouncement regarding the future development of India on the self-governing lines. Mr. Montague and the Viceroy visited this presidency the same year, with a view to study the situation first hand. During their visit the atmosphere was anything but peaceful.

The Reforms.

The Government of India Act 1919 introduced many new reforms, entrusting the people's representatives with a fair share in the government of the country.

Some of the extremists remained irreconcilable and began boycotting the Reformed councils. But a section of the people have always been moderate in their claims and principles. Thus in the General Elections in 1920 the Non-Brahmin Party known as the Justice Party won a decisive victory. The New Legislative Council was inaugurated when His Royal Highness the Duke of Connaught visited Madras in January 1921. "It is no exaggeration to say that no government could have been faced with greater difficulties on its accession to power. In additional to the financial stringency, which was partly a legacy of the war and the necessity which the rise in prices imposed, of increasing salaries all round and partly a result of the settlement by which this presidency had to contribute a very large proportion of its

revenues to the Central Government, the new Government were met and hampered at every turn by the activities of non-co-operation."

The Mapilla rebellion broke out in 1921• which in the magnitude of its operations surpassed all modern experience in the presidency. "Such were the circumstances in which the Reforms were started in the Madras Presidency and it is a tribute to the sound common sense of the more responsible elements who found themselves in the Legislative Council that they were able to vindicate, to the extent to which they did, the value and the dignity of constitutional Government." (*M. Y. B. 1923*).

The first important event in 1922 was the visit of His Royal Highness the Prince of Wales. He landed at Madras on the 13th January and left on the 18th. During his sojourn in Madras he was greeted very enthusiastically.

The Second General Elections were held in 1923 and again the Justice party secured a majority in the Council. It was as a result of the third General elections that the Justice party sustained a serious defeat and the Swarajists were returned in large numbers.

His Excellency Lord Goschen, being a thorough constitutionist asked the Swarajists to form a ministry. The Swarajists true to their election pledges declined to accept the offer. There upon His excellency invited the Independents to form a ministry. The principles of this party were characterised by considerable moderation of the nationalist claims and steered clear of extreme activities of the Swarajist party. Therefore the Independents were successful in forming a Ministry and happily enough it continues to exist to this day.

General Statistics.

The following facts and figures were taken from the section on "Peoples of the Madras Presidency" in *The Madras Year Book*:

The population of the Madras Presidency including the

feudatory states according to the census of 1921 is 42,794,155. There is an increase of 923,995 over the population of 1911 or 2-2 per cent. The mean density of population of the Presidency as a whole is 297 persons to the square mile which is almost identical with the density of Japan. Of the greater provinces of India, Madras stands fourth in point of density of population, the figures for Bengal being 579 ; for United Provinces 414 and for Bihar and Orissa 310 to the square mile. Of the people of Madras at the last census, 21,100,158 were males and 21,693,997 were females 19,307,770 were returned as unmarried, 18,465,667 as married and 5,020,718 as widowed. The average birth and death rates per mille during the decade ending 1920 were 30·7 and 25·6 respectively.

Languages.

Madras is pre-eminently the Presidency of the Dravidian Languages. Of ever 1000 inhabitants of Madras, 924 speak a Dravidian language. The number of persons speaking the more important languages and the percentage of it to the total population are given below :—

Languages.	*Number.*	*Percentage.*
Tamil	17,151,344	41
Telugu	16,101,728	37·7
Malayalam	3 226,256	7·5
Oriya	1,573,942	3·7
Kanarese	1,490,647	3·5
Hindustani	989,281	2·3

For purposes of Census statistics a person who can write a letter and read the answer to it is classed as literate. Judged by this standard we have 3,667,737 literates in the presidency.

Castes and Communities.

There are over 380 castes in the Madras Presidency. Of the Hindu population, Brahmans number 1,463,332 or 3·9 percent and the Depressed classes 6,372,074 or 16·9 percent. The number returned as Europeans or of allied races has fallen since

1911 from 14,905 to 10,836 and the number returned as Anglo-Indians from 26,023 in 1911 to 23,492 in 1921.

Occupations.

Of every 100 persons in Madras 71 are engaged in agriculture, 13 in industries (including mines and transport) 6 in trade and 10 in all other occupations. The proportion of actual workers to dependants in every hundred persons is 49 to 51.

Population of Madras according to Religion & Education.

Males.

Religions.	Total Population.	Illiterate.	Literate.	Literate in English.
Hindu	18,696,087	15,901,007	2,795,080	288,831
Musalman	1,416.049	1,169,657	246,392	17,715
Christian	683,420	523,030	160,390	50,551
Animistic	289,831	288,603	1,228	27
Jain	13,597	6,582	6,997	359
Others	1,192	437	755	455

Females.

Religions.	Total Population.	Illiterate.	Literate.	Literate in English.
Hindu	19,246,104	18,898,957	347,147	13,254
Musalman	1,449,236	1,426,928	22,308	673
Christian	697,252	611,136	86,116	30,217
Animistic	288,567	288,486	81	6
Jain	11,914	11,037	877	42
Others	924	558	366	213
Total population.	42,794,155	39,126,418	3,667,737	402,333

GOVERNMENT OF MADRAS.

His Excellency the Governor.

His Excellency The Right Hon. Viscount Goschen of Hawkhurst, G.C.I.E., C.B.E. V.D.

Personal Staff of H. E. the Governor.

Mr. E. Conran-Smith, C.I.E., I.C.S., Private Secretary.
Major H. F. C. Hobbs, Military Secretary.
Major D. P. Johnstone, C.I.E., O.B.E., R.A.M.C., (Retired), Surgeon to H. E. the Governor.
Lieut. M. A, Fremantle, Aide-de-Camp.
Lieut. R. J. Longfield, Aide-de-Camp.
Lieut. H. A. Lash. Aide-de-Camp.
Capt. G. G. Goschen, Extra Aide-de-Camp.
Lieut. Col. L. L. Porter, V.D., Hony. Aide-de-Camp.
Lieut. Col. C. G. Alexander, Hony. Aide-de-Camp.
Major H. A. Hildebrand, Hony. Aide-de-Camp.
Capt. C. R. Campbell, D.S.O., M.V.O. R.I.M., Hony. Aide-de-Camp.
Lieutenant the Raja of Parlakimedi, Hony. Aide-de-Camp.
Mr. A. J. Happell, O.B.E., Hony. Aide-de-Camp.
Hony. Capt. Abdul Aziz, Hony. Aide-de-Camp.
Risaldar Major Hamir Singh Bahadur, I.D.S.M., Indian Aide-de-Camp.
Hony. Capt. V. S. Alexander, Hony. Indian Aide-de-Camp.
Major T. N. Watson, M.V.O., M.C., Commandant, H. E, the Governor's Bodyguard.
Capt. C. C. Harris, Adjutant, H. E. the Governor's Bodyguard.

CABINET.

Members.

The Hon. Sir C. P. Ramaswami Aiyar, K.C.I.E.
The Hon. Mr. N. E. Marjoribanks, C.S.I., C.I.E., I.C.S.
The Hon. Khan Bahadur Muhammad Usman Sahib Bahadur.
The Hon. Mr. N. Macmichael, C.S.I., I.C.S.



The Inscribed Tomb Stone of Madra.
By the Courtesy of the Rt. Rev. A. M. Teixeira.

Ministers.

The Hon. Dr. P. Subbarayan, Minister for Education and Local Self-Government.

The Hon. Mr. A. Ranganatha Mudaliar, Minister for Development.

The Hon. Diwan Bahadur R. N. Arogyaswami Mudaliar, Minister for Public Health.

SECRETARIAT

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The Hon. Mr. A. Y. G. Campbell, C.S.I., C.I.E., C.B.E., V.D., I.C.S. Chief Secretary.

W. W. M. Yeatts, I.C.S., Under Secretary.

Rao Bahadur A. Hanumanta Rao, Assistant Secretary.

Revenue Department.

J. F. Hall, O.B.E., I.C.S., Secretary.

D. D. Warren, I.C.S.. Under Secretary.

C. P. Karunakara Menon, Assistant Secretary.

Finance Department.

G. T. Boag, I.C.S., Secretary.

E. C. Wood, I.C.S. Deputy Secretary.

Rao Bahadur V. Gopalakrishna Ayyar, Asst. Secretary,

Development Department.

V. P. Row, I.C.S., Secretary.

L. Green, I.C.S., Under Secretary.

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Law and Education Department.

P. Sitaramayya, Secretary.

G. S. Bozman, I.C.S., Under Secretary.

C. Govindan Nayar, Under Secretary, Law (Drafting).

Rao Bahadur C. Ramanuja Achariyar, Assistant Secretary.

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T. B. Ramachandra Mudaliyar, Assistant Secretary.

Public Works and Labour Department.

F. B. Evans, C.S.I., I.C.S., Secretary.

Rao Sahib. P. K Subba Aiyar, Assistant Secretary.

The Madras Legislative Council.

President.

The Hon. Rao Bahadur C. V. S. Narasimha Raju Garu, B.A., B.I.

Deputy President.

Dr. (Mrs.) S. Muthulakshmi Reddi.

Panel of Chairmen.

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Mr. Mahmud Schamnad Sahib.

Rao Bahadur B. Muniswami Nayudu.

Mr. C. V. Venkataramana Ayyangar.

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M.R.Ry. Rao Bahadur R. V. Krishna Ayyar Avargal, B.A., M.L.

Assistant Secretary to the Council.

M.R Ry. C. Satagopa Achariyar Avargal, B.A.

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Narayana Rao, Mothay
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Raja of Panagal, K.C.I.E. (Sir P. Ramarayaningar).
Raja of Ramnad (Bhaskara Rajarajeswara Setupathi *alias* Muthuramalinga Setupathi).
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Ramachandra Reddi, B.
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Ramasomayajulu, C.
Ramjee Rao, V.
Ramaswami Ayyar, U.
Ranganatha Mudaliyar, The Hon. Mr. A. (*Minister*).
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Saldanha, J. A.
Sami Venkatachalam Chetti

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Satyamurti, S.
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Venkatarangam Nayudu, C.
Venkataratnam, B.
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Zamindar of Gollapalli (Sriman narayana Appa Rao Bahadur Garu, Meka).
Zamindar of Kallikota (Sri Ramachandra Maradaraja Deo).
Zamindar of Mirzapuram (Mirzapuram Raja Garu alias Venkataramayya Appa Rao Bahadur Garu).
Zamindar of Seithur (Vadamalai Tiruvanatha Sevuga Pandiya Tevar Avargal).

Special Members.

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Meston, Rev. Dr. W.
Statham, Mr. R. M.
Ramalinga Reddi, C.

OTHER GOVERNMENT OFFICERS.

R. D. Anstead, M.A., (Cantab.), C.I.E., Director of Agriculture.

M. V. Vellodi, B.A., Personal Assistant.

V. N. Viswanatha Rao, M.A., B.L., Statistical Assistant.

J. C. Nixon, I.C.S., Accountant-General and Deputy Controller of the Currency.

C. Ramachandra Ayyar (Offg.) and T. R. Panchapagesan, Deputy Accountants-General.

S. Ambravaneshwar, Assistant Accountant-General.

T. Sivarama Setu Pillai, Assistant Accountant-General and Currency Officer.

N. C. Mcloed, Government Examiner of Railway Accounts, M & S. M. Ry.

J. M. Hooper, Examiner of Local Fund Accounts.

B. Sivasankara Rao, Deputy Examiner of Local Fund Accounts.

H. G. Stokes, C.I.E., I.C.S., First Member, Board of Revenue.

P. L. Moore, C.I.E., I.C.S., Second Member, Board of Revenue.

H. A. B. Vernon, I.C.S., Third Member, Board of Revenue.

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N. Koil Pillai, Assistant Secretary to the Commissioner of Land Revenue.

U. Gopalan, First Assistant, Survey, Settlement Department.

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Lt. Col. J. P. Cameron, C.I.E., I.M.S., Inspector-General of Prisons.

R. G. Grieve, M.A., Director of Public Instruction.

JUDICIAL DEPARTMENT.

High Court of Judicature.

The Hon. Sir V. M. Coutts-Trotter, Kt., M.A., (Bar-at-Law), Chief Justice.

The Hon. Justicc Sir William Phillips, Kt., I.C.S., (Bar-at-Law). Judge.

The Hon. Justice Sir C. V. Kumaraswami Sastriyar, Kt., Diwan Bahadur, Judge.

The Hon. Mr. Justice V. Ramesam, B.A., B.L., Judge.

The Hon. Mr. Justice M. Venkatasubba Rao, B.A., B.L., Judge.

The Hon. Mr. Justice E. H. Wallace, I.C.S., Judge.

The Hon. Mr. Justice H. O. C. Beasley, Judge.
The Hon. Mr. Justice D. G. Waller, I.C.S., Judge.
The Hon. Mr. Justice C. Madhavan Nayar, Judge.
The Hon. Mr. Justice G. H. B. Jackson, I.C.S., Judge.
The Hon. Mr. Justice V, V. Srinivasa Ayyangar, B.A., B.L., Judge.
The Hon. Mr. Justice H. D. A. Reilly, I.C.S., Judge.
The Hon. Justice Rao Bahadur C. V. Anantakrishna Ayyar, Judge.
A. C. Happell, I.C.S., Registrar.
G. S. White (Solicitor), Dy. Regr., Original Side.
K. Chengalvaraya Ayyar, B.A., B.L., Official Referee.
P. Kandaswami Mudaliar, Deputy Registrar, Appellate Side.
S. Andisundarachari, B.A., B.L., First Asst. Registrar, Original Side, and Clerk of the Crown.
D. Appa Rao (Bar-at-Law), Asst. Registrar, Appellate Side.
V. Venkataramana Ayyar, Second Asst. Registrar, Original Side.

Law Officers.

T. R. Venkatarama Sastri, B.A., B.L., C.I.E., Advocate-General.
H. D. Cornish (Bar-at-Law), Administrator-General and Official Trustee and Custodian of Enemy Property.
Arthus Thomas. Government Solicitor.
P. Venkataramana Rao Nayudu, B.A., B.L., Government Pleader.
J. C. Adam, Bar-at-Law, Public Prosecutor.
K. P. Madhava Menon, Bar-at-Law, Crown Prosecutor.
Khan Bahadur Md. Anwar Sahib, Sheriff of Madras.

The City Civil Court.

Paul Appaswami, Rao Bahadur, M.A., (Bar-at-Law), Judge.

The Court of Small Causes.

C. R. Tiruvenkata Achariyar, Diwan Bahadur, B.A., B.L., Chief Judge.
P. Sambanda Mudaliar, Rao Bahadur, B.A., B.L., Second Judge.
C. Kunhiraman, B.A., B.L., Third Judge.
Muhammed Zadir-ud-din Sahib, Registrar.

Presidency Magistrates.

Rao Bahadur Dr. Krishna Pandalai, B.A., B.L., LL.D., (Bar-at-Law), Chief Presidency Magistrate.

T. Bhagavantam Gupta, B.A., B.L., Second Presidency Magistrate.

Muhammad Tamiz-du-din Qudiri Sahib, Third Presidency Magistrate.

Marine Department.

Capt. C. R. Campbell. D. Sob., M V.O., R.I.M., Presidency Port Officer and Marine Transport Officer.

Medical Department.

Major-Genl. F. H. G. Hutchinson, C.I.E., K H.S., I.M.S., Surgeon-General with the Government of Madras.

Major C. Newcomb, I.M.S., M.D., (Oxon.) M.R.C.S., Chemical Examiner, Madras.

Major H. H. King, I.M.S., Director, King Institute, Guindy.

Lt. Col. T. H. Gloster, I.M.S., Director, Pasteur Institute, Coonoor.

Rao Bahadur M. Kesava Pai, M.D., C.M., Director.

Lt. Col. C. A. F. Hingston, O.B.E., C.I.E., Principal.

Lt. Col. E. W. C. Bradfield, O.B.E., I.M.S., First Surgeon and Superintendent.

M. J. Santhanakrishna Pillai, First Assistant to Radiologist.

Lt. Col. A. J. H. Russell, C.B.E., M.A., D.P.H., I.M.S., Director of Public Health.

F. A. Hamilton, Inspector-General of Police.

R. W. Hanson (Bar-at-Law), C.I.E., Postmaster-General.

W. Scott-Brown, I.C.S., Superintendent of Stamps and Stationery.

A. G. Green, Superintendent, Government Press.

W. G. Molesworth, Chief Engineer, P.W.D., (General, Buildings and Roads.)

E. H. M. Bower, B.A., LL.B., Inspector-General of Registration.

J. B. Brown, I.C.S., Collector of Salt Revenue.

F. P. V. Gompertz, C.I.E., Dfrector of Survey (On Leave.)

D. A. D. Aitchison, M.R.C.V.S., M.P.S., Veterinary Adviser to Government.

Mrs. M. O'Brien Beadon, M B.B.S., W.M.S.L., Supdt.,

E. Baracs, B. Sc., Superintendent, Govt. Museum and Principal Librarian, Connemara Public Library.

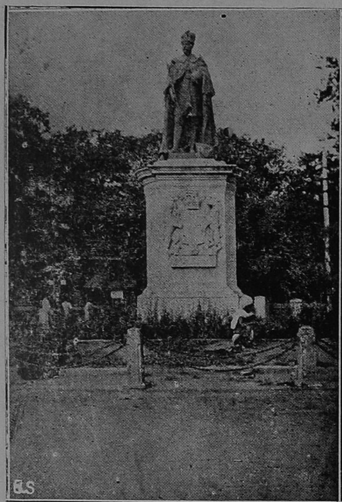
Chapter II.

THE CITY OF MADRAS.

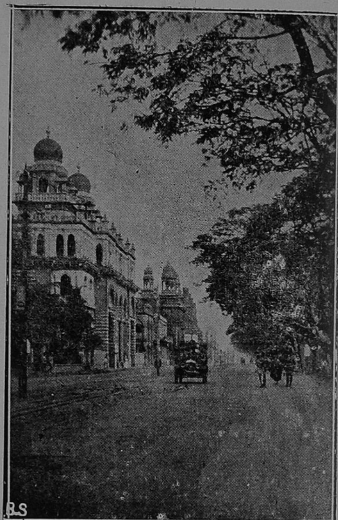
MADRAS, like 'Rome was not built in a day.' Three hundred years ago it was a tiny fishing village surrounded by several other little rural hamlets. "A few scattered huts on the shore and a few catamarans out at sea were the only signs of human life and the breakers that sported on the beach were the only manifestations of activity."

Centuries rolled on, wars were fought and won, forts were raised and razed to the ground, many Kingdoms rose and fell and villages have become veritable towns and vacant sites have been crowned with vaulted domes. But the catamarans have not disappeared and the general aspect of the city from an inward ship is much the same as it was in days gone by. The following beautiful description of the city by Col. Love in his excellent work "Vestiges of Old Madras," will be interesting :—

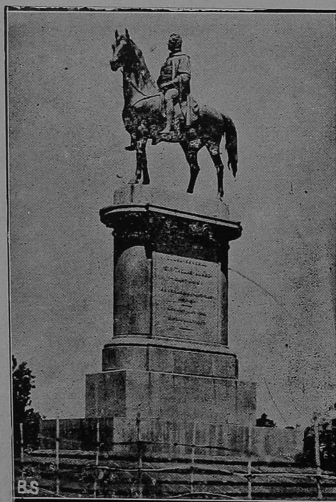
"In the palmy days of Madras at the end of the 17th century, to the Voyager of those days who approached Madras from the deck of the ship, the prospect must have been exactly what the traveller of the present day may see at the same season of



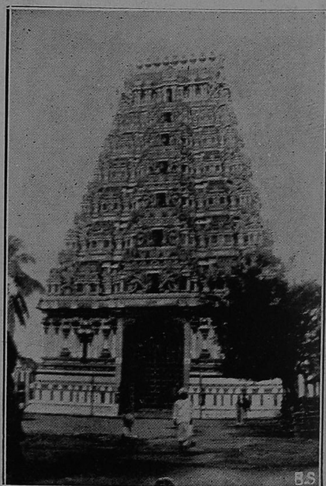
Statue of H. M. King George V.



First Line Beach



Sir Thomas Munro



Kapaleswarar Temple, Mylapore.

the year from the deck of his steamer—a gentle undulating sapphire sea; a thin line of white where the swell breaks in surf upon the shore; a strip of golden sand; a continuous fringe of dark foliage which seems to cover, as if with dense forest the level surface of the land; and in the back ground a few isolated purple hills of no great height rising abruptly from the plain, the whole bathed in brilliant sunlight. Of the hills one, conspicuous by the steepness of its slopes, is crowned with a building, the ancient church of St. Thomas Mount, which for nearly four centuries has been a landmark to mariners. Low sand hills by the mouth of a small river which expands near the shore into a lagoon, form the site of the early portruguese settlement of San Thome, which was a fortified town of wealth and importance before ever the East India Company was constituted or Fort St. George founded. Save for the tall spire of its lately rebuilt Cathedral, San Thome can have changed little in its sea aspect during two hundred years. At the end of the seventeenth century its fortifications had already been demolished, and the almost ruined town, though still inhabited by Portuguese, was governed by the servants of the Mogul.

" Three miles north of San Thome is Madras itself. Not till the city comes into view are the changes apparent that have been wrought by the hand of man. A noble marina now skirts the shore from San Thome. The towers and minerets of the public buildings at Chepauk rise among the trees. The traveller is borne past the mouth of a river, close, except during the rains by a bank of sand thrown up by the eternal surf. It is spanned by a girder bridge, over which is seen the greensward of the island, an area sacred to martial exercises, polo and gymkhanas. The island is formed by two branches of the river, or rather by two separate streams having common outlet to the sea. Next is passed the historic fortress of St. George, the spire of its venerable church towering above the white colonnaded buildings of the eastern front, and the British Flag floating from the tall mast at the Sea Gate. Not so long ago the waves washed the

face of the fortifications, but with the construction of the modern harbour the ever travelling sand has banked up against its southern pier, and the foreshore has advanced until the fort looks out on the ocean across a wide expanse of solid ground.

"Passing the splendid file of the High Court which bristles with domes and gilded minerets, and is surmounted by a light-house the voyager enters a square artificial harbour, and sees beyond its jetties and ware houses a mile-long line of public buildings and mercantile offices. Behind this line, though hidden from view, is a square mile of densely populated area, covered with a net work of narrow streets and squalid slums, constituting the city proper. Known almost from its origin as black town, it has lately received the more euphonious name of George Town, in memory of a visit paid by the Sovereign when Prince of Wales."

Mylapore.

Before we deal with the first beginnings of the city after its acquisition by the English let us see if Madras or any part thereof had been important in any manner whatsoever. All the divisions of Madras excepting Mylapore and San Thome had been only small rural villages. It is said that the ancient Mylapore was washed away by the sea.

Mylapore or "the Peacock city" is a time-honoured place and it was a celebrated city of fame and fortune long before the birth of Christ and it was situated on the sea coast itself. It was a centre of culture and learning. It was originally a stronghold of the Jains. It is said that there was an ancient Jaina Temple in Mylapore with the image of Lord Neminatha, their twenty-second Tirthankara. There are treatises extant sung in praise of the God situated at Mylapore. (Vide *Thirunuttrandhathi* translated by Mr. C. S. Mallinath in *The Jaina Gazette*, 1914. p. 308).

There are clear references to Tiru Mylai or Mylapuri, and the God Neminath in these ancient treatises. But the tradition goes that the Jaina sages predicted an irruption of the sea and

the consequent danger to the temple. Thereupon the Jains removed the image and installed it in the Jain Temple at Sittamur (Gingee Taluk, S. A. Dt.) where it can be seen even now.

It was here that Mylainathar the author of an elaborate and classic commentory on the famous Tamil Grammar, Nannul, lived and wrote his treatise which has been recently published.

Again it was here that the celebrated author of the immortal tamil classic *Thirukkural* flourished. The work, otherwise known as Muppal is translated into more than one European language. Says Mr. V. Kanakasabhai, of the author and his work, "The Muppal (the Kural) consisted as implied by its name of three parts which treated of virtue, wealth and love. It was a code of morals expressed in poetical aphorisms. Though a firm believer in the tenets of his own religion the Nirgrantha faith, the author appears to have been a free-thinker and held that true wisdom is the science of happiness." For the wealth of imagination, wisdom, power, analogy, choice of words and brevity of expression it may easily be said to be unsurpassed by any work in any language in India. Just to quote a few :—"To receive charity is bad, though it may serve your need" said he, "to bestow alms is good even if there is no heaven." He held up to scorn the life of those who seek the company of prostitutes. "The false embrace of a harlot," said he, "is like the clasping of a corpse in a dark room." He laughed at fatalists and declared that greatness can be achieved by labour. "Those who toil with untiring energy will overcome even fate." Being a Nirgrantha (Jain) he considered it the greatest virtue, not to take the life of any living thing, and spoke with contempt of the bloody sacrifices of the Brahmins. "Better is to avoid the killing of one living being than to pour ghee and perform a thousand sacrifices." (*The Tamils 1800 years ago*).

As days passed on Jainism gave way to Hinduism in the days of religious persecution. Peyalvar, an eminent Vaishnavite saint and writer lived here and took in many adherents to Vaishnavism. Further it was here that Appar

and other Saivite nayanars did much prosyletising work and thousands of people embraced Saivism during this period of revival. Some of the choicest hymns in Tamil were written by them at this place.

Besides as befitting the spot on which the celebrated eclectic masterpiece, the Kural was composed, Mylapore is also important to Mahomedans as the place where Mastan a renowned Mahomedan scholar, lived and wrote and died, while to the Christians *San Thome de Meliapore* (still the name of the Roman Catholic Diocese) is sacred as the spot on which St. Thomas suffered martyrdom and whose sarcophagus the local Cathedral enshrines.

San Thome.

San Thome is a very ancient place like Mylapore. Some authors talk of both the places as if they were identical. But since the old Mylapore is no more and San Thome exists on its ancient ruins it is safe to hold that they were two distinct towns for the last 20 centuries and more. When the sea encroached upon land the present Mylapore came into existence which is also hallowed by memories of several saints having lived and preached their religions there.

We are indebted to the Rev. A. M. Teixeira V. G. Mylapore Diocese, for the following account on "San Thome Cathedral" which he has kindly sent us for publication in "*The Madras Guide Book*," in ready response to our request :—

San Thome Cathedral

The History of the San Thome Cathedral is intimately bound up with the Apostolate of St. Thomas in India—one of Christ's Apostles—the "doubting" Thomas otherwise called Didymus, or twin.

The Apostle St. Thomas and San Thome Cathedral.

Local Indian tradition has it that the Apostle Thomas was martyred at St. Thomas' Mount and interred at old Mylapore, which lies buried under the sea by the side of San Thome; and that there was a succession of Bishops at old Mylapore and in Malabar, till the time of a great persecution—the revival of

Brahmanism—when the Bishops and the priests, together with a large number of Christians, having been put to death, the remnant fled to the mountain ranges that separate Malabar from the east of Southern India. Episcopal succession being thus interrupted, the Christians, when the last of their priests died out, continued to keep up their faith by certain religious practices and surreptitious visits to the grave of St. Thomas, rendered possible by old Mylapore having been overwhelmed by the sea,—when the Brahmins deserted it and founded the present Mylapore to the west of San Thome.

Much of this tradition is supported by collateral evidence, and will point to a church of some sort having existed on the site where the Apostle was buried. Indeed, to the early Muhammadan Arab navigators old Mylapore was not known as Mylapore, but as *Betumah, i.e.*, house, church, or town, of Thomas. Hence the Portuguese name San Thome. (*vide* Renandot). It is this church, that the Ambassadors of Alfred the Great, King of England, are supposed to have visited in A. D. 883. (*Vide* article by a Bombay Civil Servant, reproduced in the *Catholic Register* of 25th May, 1895, etc., and chiefly *vide* the critical and excellent book, *India and the Apostle Thomas* by Mgr. Medlycott (London, David Nutt, 1905).

Howbeit, it is a historical fact that the subsequent revival of Christianity in India was due to Persian merchants, in whose wake their Nestorian clergy followed. Thus it happened that when Marco Polo visited the place in the *thirteenth* century, and blessed Oderic de Bardone later on, there was a community of Nestorian Christians at San Thome, a chapel over the tomb of St. Thomas, and a Nestorian monastery on the hill at St. Thomas Mount.

All of these institutions fell into disrepair by the end of the 16th century, when Mar Elias, the Nestorian Bishop of Malabar, made a futile appeal to have them repaired. (*Bullarium Patronatus.*) Hence, when the Portuguese Commission appointed by desire of King John III. of Portugal to search for the counterpart of the Ortona Relics of St. Thomas, reached San Thome in

1523, it found nothing but a heap of ruins. This was reported to the Viceroy, D. Duarte Menezes, who ordered the chapel to be rebuilt. It was while the foundations for this chapel were being dug, that the Portuguese stumbled on the grave of the Apostle and the Relics they had sought for. (*Oriental Conquistado and Raulin.*)

Presently the hermits of St. Augustine established a Priory in San Thome and took charge of the Grave of the Apostle, St. Thomas, adjoining which they built a small church. This church was made the Parish church of San Thome in 1558, when the Diocese of Cochin was erected and comprehended as San Thome. Hence the Parish Priest of San Thome is still called "The Prior." It was this church again that was made the Cathedral on the creation of the Diocese of San Thome in 1606 by Paul V.

This Church was subsequently extended and consecrated. The consecration crosses can be seen at present in the Verandah of the Bishop's House, San Thome, along with other stones of high Archeological value.

The original chapel of the Grave, the adjoining Augustinian church, and its extension, just spoken of, stood intact till 1893 when Mgr. Reed da Silva pulled them down, together with the Old Priory, for the purpose of building the present Gothic Cathedral, on their site. His Lordship had the pleasure of completing the new Cathedral and having it consecrated by H. E. Mgr. Valente, then Patriarch of the East Indies, on the 10th May 1896. A brass tablet on the arch at the entrance to the transept on the northern side thus commemorates the event: *Hic spectabili referente vetere traditione corpus est humatum B. Thomae Apostoli qui, cum diceretur Didymus et unus esset de duodecim, Lancea transfixus in vicina, vitam pro fide effudit. Magistri A. D. 68, tn quorum fidem, Henricus Primus, instauratae (A. D. 1886) diveceseos Episcopus Meliaporensis, Cum Ecclesiam vetustam hic existentem ampliandam et ab immis fundamentis de novo erigendam curasset opere feliciter complete tabellam hanc conficiendam mandavit, et ipse hic locavit A. D. 1896.*"

The Tricentenary of the Diocese was celebrated with great solemnity on the 9th January 1906, the Delegate Apostolic and 16 Bishops gracing the occasion with their presence.

On this occasion Dr. Theotonius de Castro, the present Bishop, had the fosse of the Grave of St. Thomas enlarged, and faced with beautiful marble, to enable pilgrims to have access to the bottom of the Grave and to enable Masses to be celebrated immediately over the Grave, according to the practice of the early Christians.

A similar brass plate on the arch on the southern side commemorates this event as follows : *Altare, quod super celebre Apostoli Thomae sepulcrum hic pio affectu extruxit marmoreum perenne monumentum tertii saecularis ab hac sede erecta jubilal esse voluit Dmus Theotonius Episcopus Meliaporensis Die ix Januarii A. D. 1906.*

How the tomb was found by the Portuguese.

A pretty story in connection with the finding of the tomb of St. Thomas is the following :—

Fifteen centuries before the erection of the Diocese by Pope Paul V. *India had already been evangelized by one of the twelve Apostles of Jesus CHRIST Our Lord, viz., St. Thomas, and the hour chosen by Divine Providence at last arrived when another Christian community was to be raised or rather revived, over the grave of that glorious Apostle.

Two Portuguese traders who were sailing from Goa and bound to the East, heard from two other Armenian merchants that on the Coromandel Coast there existed a miraculous shrine where were venerated the tomb of St. Thomas and the spot

* Regarding the very remote antiquity of the Church of Mylapore it is noteworthy what the Rev. Fr. Francois Poire, S. J., says in his excellent book—*La Triple Couronne de la Bienheureuse Vierge Mere de Dieu*—printed for the first time in Paris in 1643 Quoting from the History of China (Book 2nd, Chap. 1st) of Fr. J. Gonzalez and speaking of the knowledge that the Chinese had of our Religion from the remotest times, he says: "And the Bishop of Japan affirms having found in the Records of Mylapore that, more than a thousaud years before, preachers had been sent from thence to China to announce the Christian faith. From authentic witnesses it is known that from the days of St. Thomas churches were established in China." (Nicol. Trigantium, Hist, Sinensis, lib, I. c. XII.) Vid. Fr. Poire, S. J.—*La Triple Couronne*—edit. of Solesmes, Paris, Paris, 1858, pp. 335—836).

where he was martyred †, and that the Nestorian Christians from the Malabar Coast often flocked thither in pilgrimages returning thence carrying devoutly with them quantities of dust with which they used to bless the water to besprinkle themselves with, on entering or leaving the Church. ‡ Having landed at Pulicat, these merchants proceeded on pilgrimage to Mylapore, and, on their return to Goa, they made known what they had seen and heard. Without further delay, the Viceroy sent thither some missionaries with injunctions to rebuild and embellish the chapel where the precious relics and the tomb of St. Thomas were venerated. Shortly after, John III, King of Portugal, ordered an inquiry to be made as to the authenticity of the tomb of the glorious Apostle.§

Description of the Cathedral.

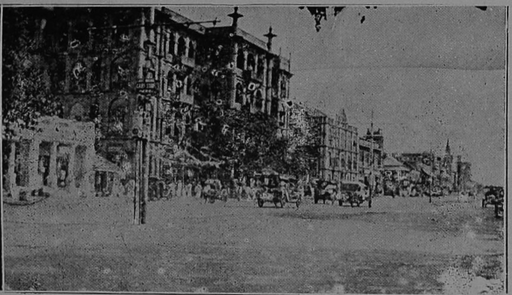
A glance at the Cathedral will convince any one that its founder Bishop Henry Reed da Silva spared neither money nor

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† Gaspar Correa, "Lendas da India." Vol. II., pp. 720—727, Lisbon, 1860.

‡ Fr. Paulino de S. Bartolomeo, "Viaggio alle Indie Orientale," p 60, Roma, 1796.

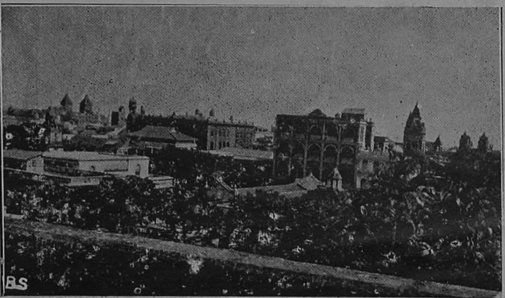
§ The major part of the relies of St. Thomas were taken away from India to Mesopotamia in the fourth Century as St. Epprem of Edessa testifies. For fear of desecration on the part of the rising Mahamadan power they were taken to Chios in the Archipelago in the 9th Century, and thence to *Ortona-a-mare* on the Adriatic where they still are—the skull being inclosed in a magnificent silver casket.



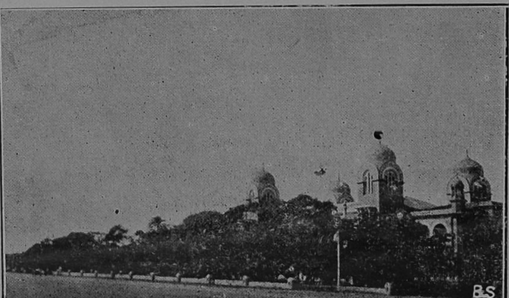
Esplanade.



Bay of Bengal.



A Bird's Eye view of George Town.



Marina.

pains in procuring for the Cathedral Parish a place of worship which might be second to none in Madras, nay in the whole of India, both in point of accommodation and architectural beauty. In the execution of the work His Lordship was fortunate to secure the gratuitous services of Capt. J. A. Power a retired officer of the Royal Engineers. With a view to fit up the building in keeping with its majestic architecture, His Lordship, at considerable expense got all the required furniture and fixtures in wood manufactured under his own and the architect's personal supervision by Messrs. Oakes & Co., while the metal work, including the highly handsome hanging lamps were manufactured similarly by Messrs. P. Orr and Sons. The two firms mentioned seem to have taken special pains towards showing their appreciation of the Bishop's patronage; for the work furnished is such as to be a lasting credit to them. The following data as to the building have been kindly given by Capt. Power. The length of the nave of the Cathedral is 112 feet, and its width 33 feet. Between the nave and the sanctuary there is a transept 104 feet in length and 25 feet wide. The sanctuary is 62 feet long and 33 feet wide. The nave has two rows of windows 18 at the bottom and 18 on the top. The back wall of the sanctuary has a large three-panelled window of stained glass. The three panels contain representations of St. Thomas and the other apostles, the former placing his finger into the wound in Christ's side, while the other portions of the window contain various designs. The window is a handsome one and was manufactured by Messrs. Mayer & Co., of Munich. The Bishop's throne, situated in the sanctuary, is made of wood and is a handsome gothic structure. Under the side windows of the sanctuary there is a row of diamond shaped ventilators. At each end of the transept there are two stained glass windows. The Cathedral steeple stands 155 feet from the ground. The ceiling of the Cathedral is vaulted and groined. Before the sanctuary there is a large Gothic arch of 27 feet span and 41 feet high. There is also a corresponding arch separating the nave from the transept, which is 36 feet high. On either side of the transept in a line with the

walls of the nave are two arches 26½ feet high. Around all the arches there are vine mouldings in *bas relievo.* The capitals of all imposts are ornamented with vine leaf in *alto relievo*, designed and carried out by Capt Power. Under the large stained glass windows on either side of the transept are two altars, and again in alcoves there are two small altars, one of which is dedicated to our Lady of Lourdes, and the other to the Sacred Heart of Jesus. All the doors and windows of the sacred edifice are grained and look very handsome. The height of the nave from the floor to the ceiling is 36½ feet, that of the transept 42½ feet and that of the sanctuary 41½ feet. The verandahs on both sides extending the entire length of the nave are nine feet wide. The facade of the Cathedral has three large doors with rectangular mouldings on the top and it is surmounted by two rectangular turrets. The tower, up to the spire contains three storeys. The top-most one is constructed to hold a clock while the second is the belfry. The natural beauty of the Cathedral has of late been much enhanced by the importation of artistic statues and affixing suitable Biblical inscriptions on the Walls.

Early Europeans Settlers.

So early as 1498, the famous Portuguese Seaman rounded the Cape of Good Hope for the first time and landed in Calicut on the west coast and obtained a grant from the Zamorin to establish commercial relations with the natives. In those days it was the universal belief among the Europeans that to trade with India was only to "shake the Pagoda tree" and gather the fruits. The East was still rich in rare products in spite of several years of anarchy and despotism. The Portuguese found the trade very lucrative and built up a beautiful capital city at Goa. Having heard about the sanctity attached to San Thome, the Portuguese established churches and monasteries on sites hallowed by association with Saint Thomas, one of the Twelve disciples of Jesus Christ. Thus the Portuguese established a colony on the east coast and fortified the same. Their very prosperity created rivals among the Europeans themselves. Thus the

Dutch began to trade with the East very vigorously. They established very strong factories in the East India Islands.

The English, who were reputed to be the best "Sea Dogs" could not be silent spectators of all that took place. They had defeated the Invincible Spanish Armada and their vanity and national pride knew no bounds. It was therefore just in the fitness of things that they formed the East India Company and obtained a Royal Charter on the last day of the year 1600.

Thereupon the Honourable East India Company sent several expeditions to the orient. It was in the seventh of these that their ship *Globe* reached Nizampatam in Kistna District on 20th August 1611. Subsequently factories were opened at Masulipatam and Armegam and the latter fortified. Their trade prospered very rapidly so much so that rivalry and jealousy increased to a very great extent. The local rulers at Armegan began to claim ruinous exactions and Francis Day, the company's representative on the spot urged on the Council at Masulipatam the necessity of finding out forthwith a better place for their settlement. The council were satisfied and Francis Day himself was commissioned to find out a suitable spot for their business.

As if by strange coincidence the ruling Naik of Chingleput wanted to promote trade within his country and hence invited the English to open a factory "in or about Madraspatam" Francis Day was quite willing to accept this offer. Thereupon he ran up to Masulipatam and obtained the permission of the council. The Company's Agents reported the proceedings in a letter dated from Masulipatam on October 25, 1639. They wrote :—

"The Naik of that place is very desirous of our residence there, for he hath made us very fair proffers to that effect. First he proffers to build a fort, in what manner we please, upon a high plot of ground adjoining the sea, where a ship of any burthen may ride within musket shot close by a river capable of a vessel of 50 tons, and upon possession given us by him, and not before, to pay what charges he shall have disbursed.

Secondly, he gives us the whole benefit of a town nearly for 2 years which town may be at present worth about 2000 pagodas per annum, but after two years the proceeds of that town to be equally divided between him and us. Thirdly, we to be custom free continually at the port of Madras, and if we carry our goods through his country to pay half the custom usually paid by other merchants. Fourthly, we to enjoy the privilege of minting without paying any dues. Fifthly, that for all such money as we shall deliver out to workmen he, the said Naik, will be liable to make it good provided he be acquainted with the delivery. Sixthly, that whatsoever provisions we shall buy either for Fort or Shipping, to pay no duties at all. Lastly, if any ship or vessel (belonging to us or our friends) be cast upon any of his territories all goods saved will upon demand be delivered to us.

"They are fair privileges, and it may be questioned why he should make us these fair proffers. 'Tis answered by himself. First, he desires his country may grow rich which he conceives it will by drawing merchants to him. Secondly, he desires good horses from Persia. Thirdly, that, yearly upon our ships he may send a servant into the Bay Bengalla to buy him ox, apes, parrots and such like baubles; and that, when he shall have occasion to send a vessel of his own there or to Persia, a man of ours may proceed upon her. And lastly the Fort being made strong and substantial may be able to defend his person on occasion against his insulting neighbours." (*Madras by Lt. Col. Newell, p. 8*). With the Portuguese at San Thome and the Dutch at Pulicat Day really wanted to have a settlement at Madraspatam in whose vicinity were produced the famous paintings, long cloth etc. Then Ayappa Naik the brother of the Naik at Chingleput arranged the negotiations with the result that "a gold-plated kaul was executed empowering the English to erect a Fort, and castle in or about Madraspatam." The Rajah-mahal or the palace where the grant was formally handed over to Francis Day may still be seen, some 3 miles from the Chandragiri Railway Station. It is indeed a classic spot, opening a vista of memories to the thinking historians.

Says Mr. Glyn Barlow in '*The Story of Madras*': "There is no little interest in the thought that it was the Rajah of Chandragiri that delivered the deed of possession to Mr. Francis Day. The Raja was an obscure representative of a Magnificent Indian (Vijianagar) Empire of the past; Mr. Francis Day was an obscure representative of a magnificent Indian Empire that was yet to be; and the document that the Rajah handed to Mr. Francis Day was in reality a patent of Empire, transferred from Vijianagar to Great Britain. It was at Chandragiri that the British Empire in India was begotten; it was at Madras that the British Empire was born."

The Naick granted an estate extending to five miles on the coast and one mile in land, and the whole was mostly sandy beach with hamlets here and there. As soon they received this grant, Day abandoned forthwith the fortress at Armegam and set sail for Madras. It is interesting to hear that the whole party consisted of Mr. Cogan the Chief Official, Day his assistant, some three or four British "writers", a gunner, a surgeon, a garrison of some twenty five British soldiers under a lieutenant and a sergeant, a certain number of English blacksmiths and coopers, and a small staff of English servants for kitchen and general work."

Within a few months the factory was built and from the beginning the place was called Fort St. George though it was only after several years it was actually fortified with a wall. It was only for self-defence and protection that these merchants who cared for profits and profits alone had to construct a bastioned rampart around their settlement. In due course they gave certain concessions to the natives who would come and settle in the neighbourhood.

The place occupied by the Engligh was called the White Town in contrast to the Black Town the name given to the vicinity whereon the Natives settled newly.

Thus it was that Madras came into existence,

The name of the City.

It is said that the Madraspatam was an Indian town even before the English began to settle there. And the place occupied by Fort St. George was called Chennapatnam in honour of Chennappa, the father of the Naik at Chinglepet who desired that his fathers's name should be so perpetuated. Even to this day Chennapatnam is more popularly used. Madraspatnam seems to have existed towards the north of Chennapatnam and the two villages have been bridged together by the construction of new buildings.

According to Glyn Barlaw, "It is of interest to note that there are those who say that a Mylapore Church gave its name to the city of Madras. They say—not, I believe, without evidence that the rural village of Madraspatam, where Mr. Francis Day selected a site for the company's settlement, had been colonized by fisherfolk from the parish of the Madre-de-Deus Church—the church of the mother God—and that the emigrant fisherfolk called their village by the name of their parish, and that the name was eventually corrupted into 'Madras.' The origin of the name 'Madras' is uncertain; and the explanation is at any rate interesting and not unlikely to be true."

Factory becomes a Fortress.

When the English merchants were conducting their own business their person and property were threatened more than once and it was but a dictate of prudence on their part to have their seettlement strongly fortified. The days were highly troublous. The Naik of Chingleput who rebelled against the Raja of Vijianagar was imprisoned. Thereupon the English secured the position with heavier guns etc. In 1643 Cogan laid down his Agency and went home where he was charged with establishing a factory at Madraspatam. But he was acquitted and Day was held responsible if the new enterprise should prove a failure. In 1644 Day handed over charge of Agency to Thomas Ivie. On his return to England, Day was fined £ 500 for private trading—certainly a strange manifestation of gratitude and not a

welcome reward for all his pains in founding such an important and great city which was to give birth to a huge empire!

Some twelve years after the foundation of the town Madras was made the eastern centre of government. Hence President Aaron Baker was ordered from Java to Madras in 1652. Though Greenhill vacated his seat in the Fort he continued to act as Agent and thereby gave much trouble to Baker. Baker retired in 1655 and Greenhill again succeeded to the office. But the court of Directors decided to reduce certain factories and in pursuance of that policy they declared Madras to be an Agency subject to Surat. Greenhill was succeeded by Sir Thomas Chamber who was in turn succeeded by Sir Edward Winter who enlarged the castle and strengthened the fort besides reinforcing the garrison.

The First Governor of Fort St. George.

The nomination and installation of the first Governor took place under very strange and romantic circumstances. Winter was charged with private trading and the court of Directors sent out Mr. George Foxcroft as Agent. Winter was reduced to the position of the second member in the Council. Foxcroft found that the accounts kept by Winter during his Agency were not all true. Therefore Winter thought that it was high time for him to oppose the new Agent. Thereupon on the plea that Foxcroft had supported his son Nathaniel when the latter had expressed certain treasonable sentiments, Winter seized the new Agent and imprisoned him. Unaware of the fate that had befallen their Agent at Madras, the Court of Directors "sent out a fresh commission sanctioned by Charles II promoting the Agent to be the Governor of Fort St. George with power to try capital charges."

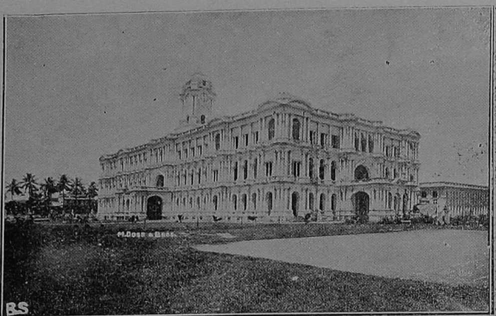
"When the Court of Directors eventually came to know of the state of affairs in Madras they despatched a fleet of five ships and a frigate to reinstate Foxcroft and to restore order" (*Madras, p. 20*).

The Growth of the Madras Presidency.

In 1653 Fort St. George was raised to the rank of an independent presidency and as such was no longer under Bantam in Java. And Madras progressed very rapidly as is testified by the writings of contemporary chroniclers. "An Italian doctor of adventurous disposition, (who) after varied and surprising experiences in northern India, settled down in Madras in 1686 and married a Eurasian widow. 'Manucci's Garden' where he lived, covered a large area which is now occupied by a number of the houses at the Law College end of Popham's Broadway, on the side that is nearest the sea. The garden was watered by a stream that used to flow where the Broadway tram-lines now hold their course." (*The Story of Madras p. 9*).

And Manucci in his famous chronicles writes that the English progress at Madras was not only very remarkable but very rapid also. He says that this development was not a little due to the goodsense of the English their policy of freedom and their elaborate business relationship all over the world.

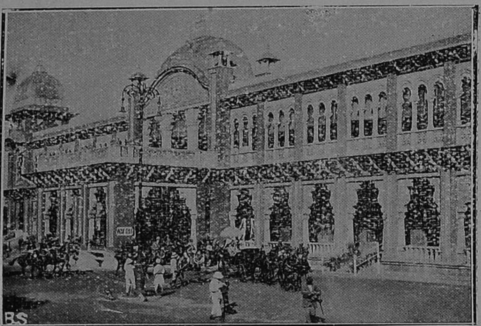
In 1690 Devanapatnam or Tegnapatam near Cuddalore with the surrounding country within the "random shott of a great gun" were purchased by the English from Ram Raja, son of the



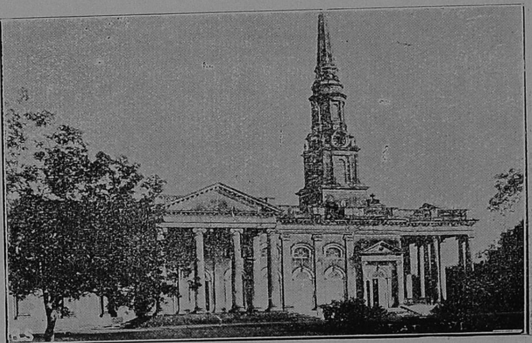
RIPON BUILDINGS.



M. & S. M. RAILWAY OFFICE.



EGMORE RAILWAY STATION.



St. ANDREW'S KIRK.

celebrated Maratha leader for 30,000 pagodas. The then Governor Elihu Yale called the new acquisition, Fort St. David perhaps in honour of the patron Saint of Wales, since he was a Welshman. Zulfikar khan was created the Nawab of the Carnatic in 1692. Yale helped him with gunpowder and in return procured a firman from Aurangzeb whereby the English secured the villages of Egmore, Pursewaukum, and Royapuram. It may be interesting to know that "the Yale University in America was named after Elihu Yale (1687-92) in gratitude for a present of books, pictures, and other effects the sale of which realised £ 560, to the struggling school at Connecticut."

The Eighteenth Century.

The seventeenth century was a comparatively peaceful period which was highly conducive to the development of commerce, and the consequent increase in their profits. But the next century was one characterised by wars and disorders during the course of which they had to fight for their very existence with varying degress of success until at last they evolved out of a century-long ordeal most victoriously in the Mysore Wars.

If it is a fact that the destinies of men are guided by planetary movements then the appearance of an ill omened comet which was seen at Madras in February 1702 is not without significance. The star disappeared after a couple of days though "the two tails were seen pointing to the South until March." Manucci observed :—" Such signs have ever been the harbingers of approaching calamity ; or some revolution among men." (*Madras by Lt. Col. H. A. Newell p. 25.*)

As if to justify the fears of the people at Madras in the same year Daud Khan, the Moghul representative and the Nawab of the Carnatic approached Fort St. George with a large army. On receipt of this information the confusion among the settlers in the Fort was great since there was a rumour already that Aurangazeb had commanded the Nawab to level Madras to the ground. "Various protective measures were immediately proclaimed. The proclamation is to be found in full in the

Company's minutes; and we find an amusing reminder of the company's mercantile *raison d' etre* in the fact that immediately after the military edicts comes the order 'that all the company's cloth be brought from the washers, washed and unwashed, to prevent its being plundered." (*The Story of Madras.*)

The Nawab came and simply threatened to attack the Fort. But the English entertained him to a very grand feast, and greeted him at the entrance to the Fort with imposing honours. The Nawab was not a little pleased at the very grand reception given to him and at the more luxurious repast to which he was entertained. He ate and drank very sumptuously so much so that he fell asleep. Then he marched away with presents which he valued most.

Fort St. George under the French.

The year 1746 witnessed one of the greatest shocks to the Fort St. George. Mahe de la Bourdannais equipped a squadron of ships at his own cost and besieged the Fort night and day. The Governor, Nicholas Morse a descendant of Cromwell, realised the futility of further resistance; and as the proverb goes, that "Wisdom is the better part of Valour" the English capitulated to superior force. Thereupon the Governor and the principal merchants of the Fort were sent as prisoners of war to Pondichery. It was during this capitulation that Robert Clive, a young and desperate writer of the Company escaped to Fort St. David—a man who was destined to play no mean part in the history of India.

Fort St. George was restored to the English in 1758 under the Treaty of Aix-la-Chapelle. But was again besieged by Arthur Lally, son of an Irish officer who had emigrated to France. The English put up an able defence and when reinforcements arrived from England, the French thought it wise to withdraw. Ever since 1758 Madras has always remained free from any attack until 1914 when it was bombarded by the German Cruiser "Emden."

The Peace of Paris 1763 put an end to the hostilities between the English and the French for a time. Muhamad Ali,

the Nawab of the Carnatic gave the English, an additional grant of the major portion of the Chingleput District for all that the latter had done to reinstate Muhamad Ali on the throne of Arcot.

Then the three Mysore Wars were fought first with Haidar Ali and then with his son Tippu Sultan. In 1799 Tippu Sultan was shot dead. "An officer took from off the right arm of the dead body of Tippu a Talisman, consisting of a charm made of Metal, and some manuscripts in Magic Arabic and Persian characters, sewed up in pieces of flowered silk." It may be of interest to know that the Commander of the English Forces was Sir Arthur Wellesley who became afterwards the famous Duke of Wellington, and the victor at the momentous landmark in European History viz. the Battle of Waterloo. While commanding a division at the seige of Seringapatam, Wellesley, like all those who followed him, was astonished at seeing the colossal image of Sri Gommatesvara at Sravana Belgola, at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands.

In 1813 the East India Company's charter was renewed for a period of another twenty years.

Soon after the Indian Mutiny in 1857 there was a great change in the Constituitional history of India. There was the famous proclamation of Her Majesty Queen Victoria in 1858 to the Princes and Peoples of India wherein she has proclaimed herself to be the Empress of India. Thus all territories of the East India Company became vested in Queen Victoria.

Chapter III.

ORIGIN OF THE NAME "MADRAS."

By the Rt. Rev. Mons. A. M. Teixeira, V. G.

THE orig in of the name Madras has been shrouded in mystery and conjecture up to the present day. Colonel Love in his monumental work "*Vestiges of Old Madras, 1640-1800, traced from the East India Company's Records preserved at Fort St. George*" tackles the question, but leaves it unsolved for want of conclusive collateral evidence.

He says (Page 17) that "the first instance of the use of the name which has been traced" is found in the Firman granted to Sir Francis Day for privileges in Medraspatam by the Nague Damela Vintutudra (O.C., No. 1690, 22nd July (? Aug.), 1639.

He then adds : "The early Portuguese writers do not mention the place."

These two statements are of great importance in fixing the period of time when the word Madras began to be used, viz. *the first quarter of the 17th Century.* Colonel Love does not feel satisfied with the legendary explanations in vogue-even that of Yule's and Burnell's (Vid. op.c. Pages 86, 87.)

Had Colonel Love lived to see the stone which records the existence of a Portuguese family by that name in these parts, and that during the first quarter of the 17th Century, he would have seen in it the index to the solution of the heretofore unsolved problem regarding the origin of the word Madras. It is historical that an early community of Portuguese merchants from San Thome (founded in 1545) had arisen near the present Assumption Church, George Town, who carried on a roaring trade in "paintings, musters, long cloath and morrees" prior to 1639. It was this that attracted the British to the spot from Armagon and Masulipatam in 1639. When the word Madras was already in use though not yet very freely the first official use of it being in the Firman above referred to.

Considering the innate tendency of the people of India in affixing to localities the names of some important personage, or historical fact, we have every right to look for a reasonable explanation for the adoption of the new word Madras north-west of Fort St. George, and that in the first quarter of the 17th Century. Commercial relations with the Portuguese, many of whom had settled down there, had changed the face of things in that little corner and by 1639—even the Indian name of that place had changed, if there was any. From some obscure village name the spot naturally passed on to be called by the name of the most influential and perhaps richest Portuguese merchant, viz., Madra. Hence Madra-*puram* or *patnam.* This is the tale the recently discovered tomb-stone of the Madra family as seen above tells us. Once brought to light the present writer lost no time in making it known through the columns of the local papers in July last 1927. What was then said is here repeated with few exceptions and alterations. And here it goes :—

A few days ago, while excavating the foundations for a new chapel of St. Lazarus at Mylapore on the site of the old one, we came across a fine tomb stone bearing a Portuguese inscription all in capitals—the words running one into the other. The said stone is embellished by an escutcheon at the top.

The inscription reads as follows :—

ESTASEPULTAHEDEM
ELMADRAEDESUAMA
IFODE VISTEMADRA
EDELVSIABRAQVEE
LESFISERAOESTAIGR
IAASVASCVSTAS
NAERADA 637

The above written *in extenso*, without the few abreviations it contains, gives you the following :—

ESTA SEPULTURA HE DE MANUEL MADRA
E DE SUA MAI FILHO DE VISENTE MADRA
E DE LUSIA BRAQUE ELES FISERAO ESTA
IGREJA A SUAS CUSTAS NA ERA DE 637

The English rendering of the above is as follows :—

This is the grave of Manuel Madra and of his mother
Son of Vincente Madra and of Lucy Brague. They built
This church at their own expense in the year 637.

It goes without saying that 637 stands for 1637. Here then we have the most probable origin of the word Madras. The Madra family were evidently rich enough to build a church at their own cost. The Madras (plural) could also boast of some title to nobility as their Coat-of-Arms reveals. They flourished in these parts in the first quarter of the 17th Century beyond which we find no historic traces of the word Madras.

The natural inference to be drawn is that a wealthy Portuguese family (from San Thome) Madra by name, must have settled down somewhere near the present Assumption Church, which bears two dates viz. 1640 and 1857, and given their own name to the locality ;—or, that the people did it, as the custom in India is. Why, is not a small spot, or Christian village, near Cassimode called Amarantepuram to this very day—in honour of a former Vicar General of the Diocese of Mylapore ? The date 1640 is not the exact date of the settlement of the Portuguese in Madras. A much earlier date must be claimed for it. A stone at the Luz Church puts down the appearance of the Portuguese in these localities as early as 1516. The fortress of San Thome was built in 1545, the Portuguese merchants traded largely in cloths and had a settlement round, or near, the Church of the Assumption much before 1640. Churches of a certain magnitude are not built straight away on the arrival of the first settlers. The community existed there much before the big Church was built—a smaller structure doing the service of the larger. The latter must have been built possibly to commemorate the end of the Spanish domination in Portugal in 1640 simultaneously with the need of more room for the increasing parishioners of Madra-puram, or Madras-patnam. I should consequently not be surprised, if one day we come across the tombstone of the father of Manuel Madra buried under the

surface of the Assumption Church, Portuguese Street, George-town,—formerly called Black Town, and by the Portuguese Madras-ta a contracted form of Madras-*patam, ptam, pta, ta.* The same holds good with Sadras-ta a town near the mouth of the Pallar river.

Again, the chapel of St. Lazarus was always a votive church, and a place of pilgrimage, the pilgrims flocking there year in year out principally from Madras; and it would have been only a natural and pious desire for Manuel Madra and his mother to be buried in the church, or chapel, they themselves had built,—leaving the bones of the old Madra perhaps to rest in the older church, or chapel of the Assumption in Portuguese Street, Madras-tam, or Madras-patam. *Dicant docti.* The family name of Madras still exists in India. There is one such at Yercaud with family traditions. It must be noted, however, that Balbi speaks of a chapel dedicated to St. Lazarus, in San Thome, as early as 1582. The Madras family apparently only did, in 1637, what is being done now, viz. the work of reconstruction.

The stone is to be seen now at the "Bishop's House," Mylapore, among other stones of great historical value."

The documentary collateral evidence to complete Colonel Love's case has now fortunately been found. It escaped the notice of the eagle-eyed J. J. Cotton of our own days, but no wonder! The stone was found buried under the surface of the earth some three feet deep! No rays of light could penetrate so far. Anyway his list of tombstones is incomplete without this. It is regrettable, however, that tomb-stones should have been so roughly handled. Some with the lapse of Centuries fall below the surface feet deep; others are cut into pieces and made into the foot-steps of the house of some taste-*less* "antiquarian"—*unveritable crime de lese Archeologie!*—others again make door and window sills out of them, and what not? That must have been the fate of all the tomb-stones at the Assumption Church, George Town, before 1760, the date over J. J. Cotton's oldest stone to escape the depredatory tendencies of easy going new-house builders.

Apart from these tendencies to build new houses with ready made stones of desecrated tombs and of broken fortress walls (the fortress of San Thome' was razed to the ground in 1676 by order of the King of Golconda, and its materials were employed in building houses)—there were certainly other reasons that led to the raking up of monuments and citadels in those days, and that was the constant interchange of hands of these places between the Portuguese, the Dutch, the English and the French and the care each took in his turn to obliterate the memory of the former tenants.

For instance, at Page 329 of Vol. 1. of "Vestiges of Old Madras" we read "Although numbers of officers and men must have been buried at San Thome' during the French occupation (the gallant Debrey being one of them) it is remarkable that no single monument of the period remains." The same fate must have befallen the monuments of the rich Portuguese merchants in Madras north-west of Fort St. George, that is at the Portuguese Church (The Assumption Church) prior to 1639 and afterwards up to destruction of the fortress of San Thome' in 1676. In fact, the oldest stone now at the Assumption Church is dated 1760. Few land-marks indeed escaped the destructive spirit of those days. Historians alone know how to lament the loss.



THE MADRAS PANJRAPOLE.

Anyway the tombstone of Manuel Madra has survived to tell us the tale of the origin of the name of our city. It establishes the existence of a family of the name Madra, who lived in these parts before 1637, and considering the many concurrent circumstances, that can be brought together, there can be no doubt that that family was one of those rich merchant families of the village round and near the ancient Portuguese Church lying north-west of Fort St. George and that they gave their own name to the place. The word Madra-patam and Madras-patam arose only when Portuguese commerce in that locality was in its hey-day and not before that time as Love describes in his *magnum opus.*

Writes Colonel Love on this subject :—" The origin of the name Madraspatam has been the subject of speculation based on the unsound premise that the word sprang into existence at the time of the British immigration. The name occurs in many forms, such as Madraspatam, Medrapatam, and Madraspatam (all of 1639), Madrazpatam (1640), Madrespatam (*Dagh Register,* 1641), Maddaras (1642), Madrasspatam (1643), Madrassapatam (1646), Madras (1653), Madrespatan (1654), Madrastapatan (Navarette, 1646-1672), Madrispatnam (Schouten, 1658-1665), Madrespatan (Baldaeus, 1672). Maderas and Madirass (Fryer, 1673)." The Portuguese word *Madre* (singular) and *Madres* (plural) signifies *mother.* It is pleasant to think that our city bears such a sweet name !

Note that both the singular form *Madra*-patam and the plural *Madres*-patam, *Madras*-patam were used at that early stage. The wonder is it was ever correctly spelt by other than the Portuguese. Sound judgement finally prevailed so that both the word and the spelling—Madras—was adopted and for ever fixed. An "archeological" friend of the writer of these lines has suggested that the word Madra may as well be the contracted form of the Portuguese word Madeira (wood). It may, but it is not likely that a family name would be at all contracted, or deformed, on a stone meant just to perpetuate its memory-all the more so as

the family name—Madras does exist. In any case my contention is that the stone in question is a precious find in as much as it supplies us—all things considered-with the only reasonable explanation of the origin of the word Madras. This the British finally adopted for very grave reasons in preference to Chennapatnam, the name of the original site given them. Says Colonel Love again :

"The following facts are considered to be definitely established by official records :—

1. That the village called Madraspatam existed under that name prior to the settlement by Cogan and Day.

2. That within a few years of the founding of Fort St. George, the new town which had grown up around the Fort was commonly known to the natives as Chinapatam, either in deference to the Naik's wishes, or because the site had originally borne that name.

3. That the place Madraspatam was recognized by Vijayanagar in 1645, and by Golconda in 1672, as distinct from the new town.

4. That while the official centre of the settlement was designated Fort St. George, the British applied the name Madraspatam to the combined towns.

On the basis of these facts, supplemented by information derived from later documents, it is inferred :—

(*a*) That the site of Chinapatam was that of modern Fort St. George.

(*b*) That the original village of Madraspatam lay north of and proximate to Chinapatam. The earliest plan of the Fort, which was published by Dr. Fryer after his visit in 1673, shows 'Madirass, the Indian Town with flat houses,' immediately to the north of the European walled town. Hence the site of the village of Madraspatam is probably to be found on the northern esplanade of modern Fort St. George.

(*c*) That the interval of space between Chinapatam and Madraspatam was rapidly built over, so that the two places became virtually one town.

(*d*) That a single designation being required for the united towns, the English preferred *Madraspatam*, with which they had from the first been familiar, while the Indians elected to adopt *Chinapatam*,

A case has been made out I trust, for the right origin of the name of our city, other theories falling little short of mere conjectures and random guesses. Even Yule's and Burnell's theories will evaporate in the presence of these newly discovered facts. They found in the Hindustani word *maddrassa* (a college) sufficient reason to derive the word Madras from, without adducing any corroborative side evidence as to time and place, why and wherefore The tentative derivations of the word Madras as found in the "Manual of the Administration of the Madras Presidency, 1893 wherein the word Madras is made to proceed from the Sanscrit *madarajapattanam*, the Hindi *madrassa*, the Canarese *madarsu*, must needs suffer the same fate. The knowledge of the origin of the word Madras was evidently buried under the earth with the downfall of the Madra family. Subsequent historians had naturally to fall back upon conjecture and similarities of words, resemblances of structure, etc, in order to explain away the origin of the name Madras, forgetting that certain similarities and resemblances between words of different languages very often imply no philological affinity,—just as similarity and resemblance of physical structure among certain living animals do not necessarily argue biological relationship. A grain of rice will never give you a bushel of barley.

When the counter-part of the tomb-stone of the father of Manuel Madra comes to the light of day somewhere north-west of Fort St. George—provided the said stone has not been metamorphosed into a door or window-sill, or worse, or buried deep down into the bowels of mother earth, then will the present thesis suffer corroboration beyond the least shadow of doubt.

Chapter IV.

MADRAS AND ITS FORT

By Prof. C. S. Srinivasachariar, M.A.,

The Original Site of the Settlement.

THE Fort was actually built on the small spit of land granted by the Naik of Poonamalle on behalf of the ancient Raya of Chandragiri; the site lay between the sea, the mouth of the Cooum River and the so-called North River flowing parallel to the sea and joining the Cooum at its mouth. To the north or north-west of this site lay the village called Madraspatnam which had been existing for some time prior to the settlement of the English. The origin of this name has not been very clearly ascertained; it is attempted to be derived from the name of one Maddaraju who might have been a lord of the locality, from *Mandarajya*, from *Madre de Deus*, being the appellation of a Portuguese Church which might have existed at the village for some time, and lastly from the Christian family of Madra (Madeiros) which, as attempted to be established by the Rev. Monsignor Teixeira of Mylapore, was the name of the most prominent Christian family of the village.

The Fort and the town which grew immediately to the north side of it came to be termed Chennapatnam by the Indians, in deference to the wishes of the Naik of Poonamalle who wanted to have the town named after his father Chennappa Naick. Thus the site of the present Fort was originally called Chennapatnam; and the village lying to the north and north-west of it was Madraspatnam. The English preferred to call the united Indian town and Fort by the name of "Madraspatnam with which they had from the first been familiar"; and the Indians have stuck on to the name Chennapatnam.

The Nucleus of the present Fort.

The earliest Fort built by the first English settlers was a small square structure whose building was carried on by the intrepid founders, Francis Day and Andrew Cogan, in spite of lack of grants and positive dissuasions from the Directors of the

Company at home. It was several years before the building (the Factory House) came to be surrounded by a wall. This was the Inner Fort containing the quarters of the merchants and factories and the barracks of the small garrison, the former living in the Factory House itself, and the latter under the curtains of the walls.

The White Town.

Outside the Inner Fort which survived in its original shape till 1714, there grew up houses and streets inhabited by the free English merchants of those times and others, Armenians, Jews, and Portuguese who came from the neighbouring settlements of San Thome (now forming a suburb of the City to the east of Mylapore) and some privileged Indians. This quarter, known as the European quarter, Christian Town or White Town, came to be walled in later, these outer walls being provided with bastions at the cardinal points, and thus forming the Outer Fort enclosing in its centre the Inner Citadel.

The early Fort and the Old Black Town.

In the 17th century and in the first half of the 18th century the space occupied by the Fort was much smaller than the area of the present one. It was oblong in shape, broader on the north side than on the south, and occupying an area of only about 15 acres. The river on the west then made a much wider sweep to the east and flowed along the middle of the present Fort. The rather thin outer walls were protected by bastions at the corners and a sort of ditch on the sea-side. In the west there was only the shallow river, which was easily ; fordable while on the north, in the area now occupied by the outer glacis of the Fort, the Wireless Installation and the High Court and Law College Parks, there was the crowded Black Town [otherwise known as the Gentue(=Telugu) or Malabar(=Tamil) Town], the streets and houses of which ran almost into the Fort itself.

Disappearance of the Old Black Town.

It was found that this proximity of the Black Town was a great source of military weakness at the time of the French

wars. When the French got possession of the Fort in 1746, they possibly thought of retaining it for themselves permanently; they set about strengthening its fortifications, enlarged the bastions and walls and demolished the houses in Black Town clustering near the North Wall of the Fort. They thus destroyed the picturesque Old Black Town and created the north glacis of the Fort; but they left its interior fairly intact. When the English got back Madras in 1749, they found much of the Old Black Town destroyed. They were advised to extend the open space thus formed, demolished the remaining houses standing in the Town as well as its walls and left only the Town Temple of Chennaikesava Perumal intact—as the solitary monument of the vanished place. Even this they pulled down in 1757; and its bricks were used up in strengthening the walls of the Fort.

The New Black Town and its walls.

The Indians now shifted to the hitherto sparsely populated suburbs of Muthialpetta lying to the north and Peddanaickenpetta lying to the west of Old Black Town; and these came to be called the (New) Black Town, a name which they retained till the visit of H. I. M. King George V to the City in 1906 while he was the Prince of Wales. On that occasion, to mark His auspicious visit, the name was changed into the present George Town. Both Old Black Town and New Black Town were walled—a measure of precaution taken against the raids of the local chiefs on the former and those of Hyder of Mysore on the latter. The walls of New Black Town were built in the seventies of the 18th century and covered the northern and western sides, running from Clive's Battery on the Rayapuram Beach westward to the neighbourhood of the present Basin Bridge Railway Station and thence on south, parallel to the present Wall Tax Road down to the General Hospital corner. The walls were substantial and provided with bastions and flank-works at intervals; and they were pierced by numerous gateways. About the middle of the 19th century these walls were pulled down; but portions of them can be seen still standing, near the Rayapuram Medical School and to the north

of Old Jail Street. These walls of New Black Town were faced on the outer-side with a broad glacis—a remnant of which, on the western side, has been converted into the present People's Park and the grounds of the Salt Cotaurs.

Peddanaickenpetta and Muthialpetta.

Peddanaickenpetta and Muthialpetta, which formed the nucleus of New Black Town were originally suburbs of the first Indian City. The former was named after Peddanaick who was the chief of the police of the Indian Town, whose office was hereditary and who was given the grant of rice-fields in the suburb bearing his name, as a reward for his services. Muthialpetta and Pagadalpetta (Pearl-Town and Coral-Town)—the latter name has fallen into disuse, though still embodied in the present Coral Merchants Street—were originally streets of the traders in pearls and coral, many of whom were Armenians and Jews. The Armenian Church and Cemetery at the southern end of the present Armenian Street, which goes back to the 17th century, is a relic of the Armenian colony which was once so prosperous an element of the trading community of Madras. The small Jewish Cemetery, buried in a part of crowded Mint Street, was once of much larger size ; and it is indicative of the Hebrew colony that flourished in Madras in bygone times. Some of the Jews were English and others were Portuguese. "Most of them were diamond-merchants, on the look-out for diamonds from the mines of Golconda, which were formerly very productive. English Jews exported diamonds to England and imported silver and coral to Madras ; coral was in great demand in India and was sent out by Jewish firms in London." Several Armenians,—among them being Coja Petrus Uscan who owned houses in the Fort and built the Saidapet (Marmalong) Bridge over the Adyar river, as well as the stone-steps leading to the church at the top of St. Thomas Mount—are mentioned in the Madras Records as having attained to great prosperity and position.

Suburbs formed by Weavers settlements.

The English Company traded largely in calico cloth ; and hence the necessity for painters, weavers, washers and dyers.

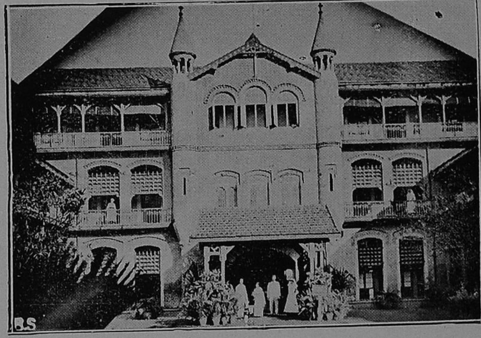
Government had always been anxious to encourage their settlement ; but they required large open spaces for their operations and hence had to be housed outside the crowded Black Town. In the close of the 17th century Governor Yale settled a number of weavers in the street that is now known as Nyniappa Naicken Street, while the washers (washers of cloth and not washermen) were housed in the present Mint Street. These streets were then outside the Old Black Town, in the suburb of Peddanaickenpetta. Later when the settlement grew in trade, Governor Joseph Collett settled a number of weavers in a suburb near Tiruvottiyur ; and the village was first named Colletpetta after him, though now corrupted into Kaladipetta (*lit* : Loafers ' Refuge). The present Washermanpetta is reminiscent of such a suburban settlement of washers ; and the village of Chintadripetta, lying to the west of the Island Ground, was formed about 1735 specially for the weavers to settle in; and special privileges and advances for building houses, etc, were given to them ; and it was declared that none but painters (designers of patterns for chintz cloth), weavers, spinners and dyers and washers (bleachers of cloth) and such others as might be servants of the temple should settle there.

Triplicane.

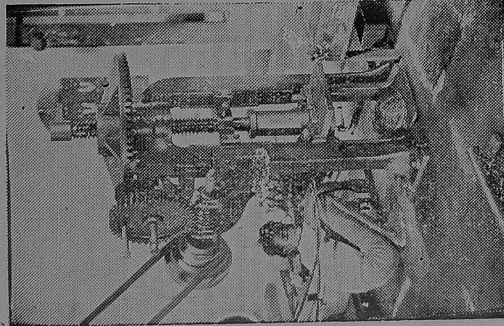
Triplicane, rendered famous by the Parthasarathy Swami



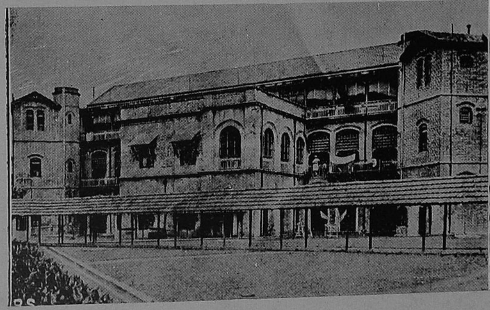
GENERAL HOSPITAL.



MATERNITY HOSPITAL.



THE MADRAS PENCIL FACTORY.



MATERNITY HOSPITAL, ANOTHER VIEW.

Shrine, which goes back to the times of the Vaishnava Alvars and which was the first village to be acquired by the English after they got Madras, is noteworthy. It connected the City of Madras with the Portuguese San Thome which included the temple village of Mylapore on the west of it ; and through it ran the high road connecting the Island Bridge with San Thome. The Temple was always an object of care to the Company who entrusted its management along with that of the equally famous Town Temple to their Indian Chief Merchants and set apart certain small items of revenue for their maintenance.

The Chepauk Palace.

It was in Triplicane, or rather in the open ground adjoining it on the north and abutting on the southern side of the Cooum mouth, that the Governor came to have his Garden-House (first acquired in 1753 and now enlarged into the Government House and Banqueting Hall), and Nawab Muhammad Ali, Wallajah, who after he became a dependant of the Company, and resided most of the time in Madras, built the stately pile, known as the Chepauk Palace, part of which is now used as the offices of the Board of Revenue. The Nawab's Palace grounds originally covered all the area from the Cooum mouth on the north to Pycroft's Road on the south and stretched as far as the present Bell's Road on the west. It was entered on the west side by a huge storeyed gateway with guard-rooms above. It had the *Kalsa Mahal* of two floors, (so-called from its small domes) now forming part of the buildings of the P. W. D. Secretariat ; and the *Humayun Mahal* and the *Dewan Khana*, both of one floor, which were used as the durbar-hall and now form part of the Board of Revenue Offices.

After the last titular Nawab was pensioned off in 1855, the property was auctioned and taken over by Government ; the surrounding walls were thrown down ; the arms and historical pictures were purchased ; and a portion of the grounds was added to the compound of the Government House whose park thus ran on to near the Beach.

Old Government Houses.

The Governors always used to have a Garden-House outside the Fort where they could retire for week-ends and on sultry evenings and in which they used to entertain distinguished native potentates and European visitors. The earliest Garden-House of the Company was situated in a corner of Old Black Town. It had to be soon abandoned owing to the pressure of the growing population; and it was superseded by a larger and finely-laid out Garden-House situated at the southern end of Peddanaickenpetta, in the grounds of the present Medical College and General Hospital, on the bank of the North River where it takes a bend to the east. There was a fine vista to the south of this house stretching over the Island Ground.

The Island.

The Island itself was a marshy swamp quickly levelled up and was formed by the bend of the North River to the east and then to the south till it reached the Cooum mouth. The Cooum itself makes a huge S—shaped curve as it runs into Madras and flowing past Chintadripetta, comes very near the North River. At this point a canal was cut, now crossed by the Penitentiary Bridge, connecting the two rivers. This canal and the joint mouth of the two rivers make the Island, really one. Till about 1750, the North River ran much farther east; and it made a bend to the south only in the middle of the present Fort, thus rendering the Island more spacious than it is now. On the Island were erected various structures from time to time, like the Powder-mill and the Arsenal. A bridge led from Peddanaickenpetta to the Island, near the Governor's Garden-House; and another, the nucleus of the present Wallajah Bridge, led from the Fort on its western side across the river to the Island and thence on by a third bridge (on the site of the present Government House or Willingdon Bridge) to the Triplicane High Road and the (Mount) Road which led on to the Mount.

The New Government House.

The French destroyed the Garden House in Peddanaickenpetta during their occupation of Madras. The succeeding

Governors could not feel comfortable in the pent-up Fort House within the Fort; a private garden-house in Chepauk (the nucleus of the present Government House) was first rented and later purchased from its Portuguese owner, Mrs. Madeiros, a few years after 1750. It was subsequently embellished and enlarged on several occasions; and its grounds were extended on the west by the diversion of the Triplicane High Road (which then ran in a direct line from where it terminates at the Chepauk Police Station to the bridge), to its present alignment along the Wallajah and Mount Roads and later by the inclusion of a part of the Nawab's Palace-grounds. On one occasion the Government House was raided by Hyder's troops led by his son Tipu Sultan. The French general, Count de Lally, was kept a prisoner here for some time; and more than one Governor had died within its walls.

The Banqueting Hall.

Lord Clive, Governor from 1798 to 1803, the son of the Hero of Plassey, greatly improved the Garden-House, and built the beautiful Banqueting Hall by its side to commemorate the fall of Tipu and the English capture of Seringapatam; and "with pious respect for his dead father's memory, (he) coupled Plassey with Seringapatam and ordered that the fine figure-work on the facade, of the Hall should be a commemoration of both the victories." The Banqueting Hall resembles the Parthenon of Athens, being of the octastyle and Doric order. A few additions have been made to it since, like the terracing of the side-verandahs, with a view to preserve the picture-collection within the Hall from the bad effects of the saline sea-winds. The Hall and its grounds are the place of all the entertainments of the Governor and of a few public meetings. It is suggestive of grand levees and dances and dinner-parties within and garden parties outside. On the walls are noble pictures of several former Governors, Viceroys and Commanders-in-chief, besides those of King George III and Queen Charlotte, Major Lawrence and Nawab Walajah, and emblazoned mouldings of the royal arms and those of the East India Company. In the Government

House also are some fine pictures of historical personages. Later when the Governor abandoned his house in the Fort and came to live permanently in the Garden-House of Triplicane, the necessity was felt for a country lodge to which he might retire on occasions; and the extensive Guindy Lodge near the Mount and the Race-Course was acquired in the course of the first half of last century.

The Beach.

In those days there was no road on the beach, nor the broad Marina which is the pride of Madras. Till 1846 there was no beach road running along the east side of the Fort. It was the practice for men to retire to their garden-houses in the evenings, or to ride about in the Mount Road—unlike as now when they 'eat the air' in the beach. The surf of the sea washed against the stone-revetment of the ditch which flanked the eastern wall of the Fort. The large and insidiously extending sandy beach, formed by the accumulation of surf-driven sand, unable to move forward owing to the thursting in of the harbour arms, was not in existence in those days; and the surf was within 20 or 30 yards of the walls, and the spray beat into the Fort on stormy days.

THE CHIEF BUILDINGS IN THE FORT.

The Fort House.

The Fort House, the citadel in the first Inner Fort, was built diagonally to the Square of the Fort and was completed by about 1643. It contained the Consultation Room, the general dining apartment known as the Hall or Fort-Hall, the Chapel, quarters for the Agent, Councillors and Chaplain, and a wine-cellar, 'which was doubtless capacious.' The building seems to have had two floors; and Dr. Fryer who visited the settlement in 1673, says that the building had a domed roof. This building went into disrepair after some years; and soon it became necessary to pull it down and erect a new one. This building covered part of the area at present occupied by the Secretariat.

The Present Secretariat.

The Inner Fort, along with the Fort House was pulled

down towards the end of the 17th century and rebuilt as the Fort Square, and came to be called the new Fort Square. The rebuilt Fort House had a large frontage somewhat nearer the eastern side of the quadrangle. No substantial additions have since been made to the building which "preserved its original dimensions down to 1825 when wings were added at either end to develop it into the present Government (Secretariat) Office. There exists in fact satisfactory evidence that the middle portion of the Secretariat building, dates from 1694-5, and it is therefore some fifteen years younger than St. Mary's Church" (which is the present oldest building in the Fort.)

The Fort Square.

This Fort House continued to be the Governor's official residence, though he had a garden-house, first in Peddanaickenpetta and later in Triplicane. It was used for official levees and visits. In the beginning of the 19th century, the building was used for the meeting of the Council and as the offices of the Secretaries.

It was surrounded on all sides by a square containing low rooms and sets of chambers, half of which were used as quarters by the Junior Civil Servants of the Company and the rest served as offices. The main entrance to the Fort Square was on the western side over a storeyed and turreted gateway which served as quarters for the Town-Major and which appears as a grand setting to the Fort House in the views of the 18th century. The Parade-Ground was to the west of the Fort Square and the statue of Lord Cornwallis, erected in 1800 a fine bit of marble sculpture by Thomas Banks, now housed in the hall of the Connemara Public Library, stood in its centre.

The Colonnade.

On the east side of the Fort Square, lying between it and the eastern wall of the Fort, stood what was known as the Old Banqueting Hall stretching from almost near the Sea Gate to the Fort House. It was originally a covered colonnade of 32

fine black-stone pillars of Doric design, with a terraced roof. These pillars were removed to Pondicherry during the French occupation of Madras and later restored to their original positions. This open colonnade was used for a number of years as an exchange mart and known vulgarly as the Pillar Godown. It was later converted into a closed chamber by blocking the spaces between the outer columns on the north and south; and it was first used as a Government office and subsequently as a record-room and as the Government Press. This Hall does not seem to have been ever used for banquets or as a place for entertainments.

This was subsequently demolished for the erection of the Legislative Council Chamber in 1910; and the pillars were used up in the construction; these pillars are a historic relic of the past and have seen all the vicissitudes to which the settlement has been subject. There were a number of boutiques (or shops) erected on outside of the east face of Fort Square, to the south of the Colonnade which served as the market, as it were, of the population living in the Fort.

The Fort Square has now totally disappeared; and all we see of it is now an open space which on the east has been largely occupied by the enlarged Legislative Council Chamber. The flag-staff which originally stood at the south-eastern corner of Fort Square, was removed on its demolition to the redan at the Sea-Gate.

St. Mary's Church.

St. Mary's Church in the Fort is perhaps the most interesting and ancient relic of the British growth. It is the "oldest Protestant Church in India, and except for some of the oldest bits of the Fort walls, it is the oldest British building in Madras City, and even in India itself." For long the Company's servants met to say their prayers in the Fort House itself; and the Christian population of the White Town demanded and got a Catholic Church for themselves, which, with the surrounding buildings formed what was long called the Portuguese Square and

was situated the north-west of Fort Square and to the north of the Parade-Ground. In those days the bulk of the inhabitants of the White Town were Armenians, and Portuguese who were Roman Catholics. Besides this Catholic chapel in the Fort, other churches rose in the Black Town and beyond. The need for a separate Protestant Church was only slowly felt. And Governor Streynsham Master (1678-81) took the matter in hand, opened a subscription-list, heading it with a donation of 100 pagodas—then of much higher value than it is now, representing as it did, one full month's pay of the Governor—and began the building operations. After more than two years of construction—the first sod having been laid on Lady-Day, 1678—the Church was solemnly opened on the 28th October 1680. The walls are six feet thick, being intended to be bomb-proof; and often in the French wars of the 18th century, the Church had to serve military purposes—the French using it as a granary and as a reservoir for drinking water during their 3 years' occupation of the place. The original steeple was destroyed and the new one was erected only towards the close of the 18th century. But except for this and for the addition of a chancel, vestry and organ-chamber, the structure remains very much as it was built.

Its Monuments.

Its rather narrow yard is literally paved with tomb-stones—of various ages and with inscriptions in several languages—which were all removed from the stately tombs erected over the graves of dead Englishmen in the old Burying Place, which lay in the present Law College compound. These large tombs, which it was the fashion to build in those days, were used as a cover by the French during their siege of Madras under Lally in 1758-59; hence the tombs themselves were destroyed and the inscribed stones on them were taken over to St. Mary's Churchyard in the Fort.

There are the remains of a few great men who helped in the building of British India, within the Church itself like Governor Pigot, Sir Thomas Munro, Sir Samuel Hood, Lord

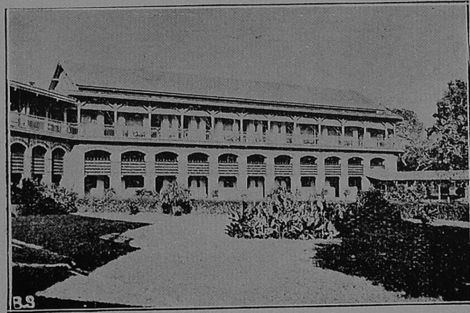
Hobart and others, The monuments include some fine bits of sculpture by noted artists like Flaxman, the younger Bacon and Turnouth. The altar is beautified with a fine copy of a well-known picture of the Lord's Supper; the silver plate is old and handsome; Flaxman's figures of the high-caste Indians are very good; and the colours of the Madras Fusiliers (commanded at the time of the Mutiny by Brigadier-General Neill) hang over the chancel. The carved work in the gallery is also worth attention; and in it sat the Governor and his Councillors during service. Latterly this historic Church has been forsaken for the more modern Anglican Cathedral in Mount Road and St. Andrew's Kirk in Egmore.

The Admiralty House.

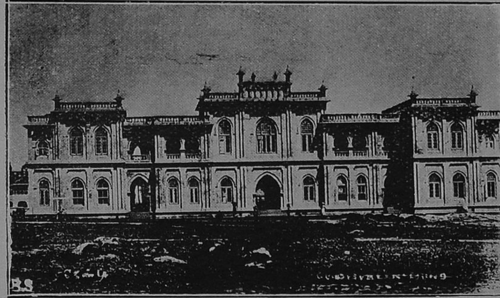
Other buildings of interest in the Fort are the Accountant-General's Office and the Old Exchange Hall. The former structure was long known as the Admiralty; and here, owing to want of sufficient accomodation at the Fort House, many of the state functions and entertainments took place from about the beginning of the last quarter of the 18th century. It was originally occupied by influential Armenian merchants like Jacob Jan, Sultan David and Shawmier Sultan and later bought by the Company for the use of public guests. It was found inadequate for purposes of public reception and superfluous also after



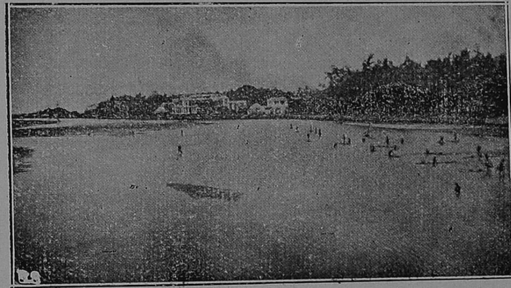
ROYAPURAM HOSPITAL.



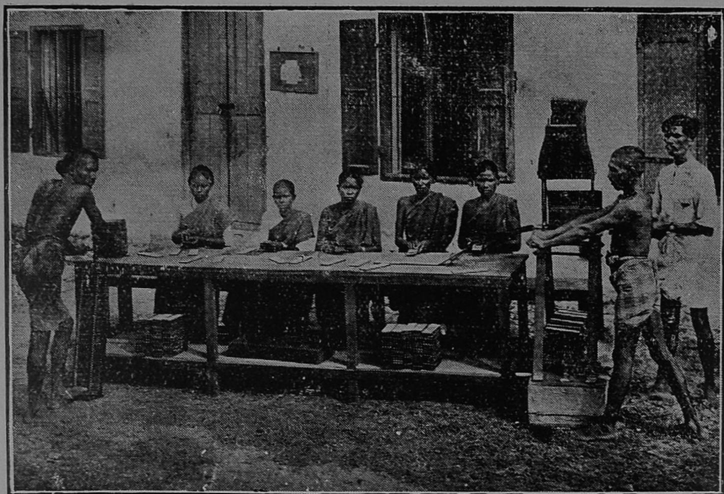
ROYAPURAM HOSPITAL, ANOTHER VIEW.



ENGINEERING COLLEGE, GUINDY.



ADYAR.



THE MADRAS PENCIL FACTORY, VIEW II.



SOCIETY FOR THE PROTECTION OF CHILDREN.

the building of the present Banqueting Hall and allotted to the Board of Revenue. It is now the Office of the Accountant-General. Its principal room is on the first floor, measuring 75 feet by 33 feet and is 30 feet high.

Madras was once an important naval station; and a long succession of distinguished Admirals of the Fleet, like Boscanen, Watson, Hughes, Hood and others had their residence in the Fort. There seems to have been at the beginning of last century, a separate Admiral's House for their use, as well as a house for the Captains of the Navy. The Admiral soon came to have a suburban residence also in San Thome, which is now known as the Admiralty House and is the property of the Raja of Vizianagram.

The Town Hall and the Exchange.

Other places of public entertainment in the olden days were (1) the Town Hall, situated in the northern portion of the Fort in what was known as the Choultry Gate Street; (2) The Exchange, the large building to the north of the Sea Gate, now used as the Mess House of the officers of the Fort Regiment, which was built towards the end of the 18th century and whose 'long room' was used for public meetings, entertainments and dances. (The Exchange also contained a subscription library and a tavern, known as The Exchange Tavern and the first; light-house of the port was built on its roof. In its 'long room were hung at first several fine pictures like those of Cornwallis, Wellesley, Wellington, Coote and Medows which are now adorning the walls of Government House and the Banqueting Hall.)

The Fort as it is.

Thus the Fort has come to its present shape and use. The White Town enclosed in it and clinging to both sides of the Fort House, was divided from the beginning into regular streets (of which St. Thome Street and Charles and James Street are

prominently seen in the southern portion). Towards the west, with the diversion of the river and the consequent throwing forward of the western walls and curtains, a large space was acquired which came to be filled with barracks for the soldiers garrisoned and new structures and new streets were formed, like Palace Street, so-called because the Nawab originally planned to have his palace built here. The Fort is now a half-octagon in shape, with about 3 bastions on the west, protected by ravelins, curtains and a wet ditch. The main work is casemated throughout, and in the eastern wall cisterns were provided once to hold four month's supply of water for the garrison. The Fort has developed along with the dominion of which it was the centre. It remains a good specimen of the military architecture of the later 18th century when it attained its present shape.

Other old buildings of note.

Besides these the 'Ameer Baug' on Mount Road which belonged to the Nawab and was later used as the residence of the Commander-in-chief and the court of the Sudder Adalat (as well as the Elphinstone Hotel) was utilised as a place of public entertainment by the Governor and the European community. The commander-in-Chief gave his name to the road and Bridge leading from this across the Cooum and issued many of his orders from this house, situated in the so-called Choultry Plain, (covering the large area on both sides of the Mount Road, as far as the Long Tank and constituting the present suburbs of Royapet, Teynampet and Nungambakam, and which came to be studded by the end of the 18th century with numerous garden-houses in extensive compounds so familiar a feature of Madras).

Lastly there was the Pantheon now the nucleus building of the group of structures housing the Government Museum, the Theatre and the Connemara Public Library which also served as a place of entertainment. It was built by public subscription in 1793

and used for dinners, Balls and dramatic performances. Government purchased the building about 1827 and later converted it into a museum. Also another house belonging to one Mr. Moorat (who came to acquire the Pantheon and sold it to Government) was purchased about the same time for the use of the college of the Junior Civil Servants who had to read the languages and laws of the people, before being appointed to actual executive and other duties. This is now known as the Old College, and houses the office of the Director of Public Instruction; and the fine room in it known as the College Hall, was used for dramatic performances in the place of the Pantheon.

The Town Temple.

Even at the time of the founding of the settlement of Fort St. George the Parthasarathy Swami Temple of Triplicane was famous in the land. It was glorified in ancient records, contains within its precincts a Pallava inscription, fragments of Chola records and a few inscriptions of the Vijayanagara times. It was cherished by the Company and placed under the special care of its Chief Merchants and helped with contributions. When Black Town grew up by the side of the Fort, necessity was early felt for a Hindu temple; and in 1646, only about six years after the founding of Madras, do we find endowments made to the Chennai Kesava Perumal Temple by Naga Pattan who was the Company's chief gunpowder-maker and who came from Armagaon along with Day and Cogan, and two years later another endowment was made to it by Beri Timmanna the Company's Chief Merchant who is claimed by one of his descendants to have built the Temple itself.

This original Temple stood in the middle of Old Black Town, demolished in the 18th century, lying in the park of the present High Court; and it was 90 yards square in area. It had a tower or gopuram; and according to the evidence of Dr. Fryer who visited the City in 1673, its walls and pillars were sculptured and filled with curious figures. Whether this temple contained the shrine of Mallikesvarar also is doubtful.

It was long recognised as the Company's Pagoda; and the servants attached to the temple till recently wore badges bearing the words—East India Company.

The Old Temple was demolished a few years after the Old Black Town itself was razed. By the beginning of 1758, when the fear of a French attack on Madras was great, it had been completely pulled down; and its bricks used up in the strengthening of the Fort works on the north side.

In 1762 a grant of land was made to the people to replace the demolished Perumal Pagoda. The site selected was in Peddunaickenpetta to the south of China Bazaar Road; and on it were built two temples, dedicated to Chennai Kesava and Chennai Mallikesvarar; and to these the bulk of the Company's fees paid by the Gentue (Telugu) and Malabar (Tamil) merchants on all goods brought overland, was to go.

Manali Muthukrishna Mudaliar who was Governor Pigot's *dubash* about 1760 is said to have built at his own expense this new Town Pagoda; he got some money from Government as a contribution towards it, collected public subscriptions and advanced from his own pocket more than 5000 pagodas. He became the first warden and trustee of the new Temple; and on land which endowed the Temple with by its side, shops were afterwards erected, in the site of the present Flower Bazaar. Muthukrishna Mudaliar died in 1792; and the management of the Temple has since remained in his family.

Sri Parthasarathi Temple, Triplicane.

The most ancient Hindu temple in the City of Madras is that of Sri Parthasarathi (Sri Krishna) in Tiruvallekeni. It is not known when it was first built. According to Tirumangai Alwar it must have been constructed by a Pallava King. From the inscriptions found in the temple it appears that a pious citizen built new shrines and repaired the old one in 1564 A. D. There are a number of fine carvings and beautiful images in the temple. People say that no fish can live in the tank Kairaveni

in front of the temple because of the curse of a *Rishi* who was disturbed by the fish in his penance on the banks of the tank.

Sri Kapaliswarar Temple, Mylapore.

Next in importance is the temple dedicated to Siva. This is also an ancient shrine containing many sculptured images commemorating certain local legends, of which two are note-worthy. One, the penance of Parvati in the form of a peacock (mayil) and the other the miracle done by Saint Sambandar in calling to life a chetti girl from her cremated bones. There are also bronze statues for the 63 Saiva devotees or Nayanars.

The Puzhal Jain Temple.

About 9 miles to the north-west of the City of Madras on the road from Madras to the Red Hills, there is a very ancient Jain temple dedicated to Sri Rishaba Deva or Sri Adinath Bhagwan. Tradition says that it was built by a Jain saint who had a vow not to take food before doing puja to a Jain image. When he came to the village Puzhal, he was invited by a Grahasta for food. But the ascetic said that he could take his food only after worshipping God in the form of a Jain image. The Grahasta at once ordered a sculptor to make an image according to the rules laid down in the Jain Scriptures. On seeing the image the ascetic was exceedingly glad in heart; he performed puja to it and broke his fast. While departing from the village he asked his host to build a temple for the image and for the expenses to be paid to the workmen he asked him (the Grahasta) to pay every man a handful of mud in the evening. This is a strange and cheap way of paying for hard labour! The work of building the temple began and in the evening of the day when the workmen came to their master for the wages, he gave every one of them a handful of mud. Lo! when the mud touched the hand of the labourer it was changed into coins worth the labour he turned out. In this way the temple was built. The temple is now under the management of an upodhyaya who resides in the village.

Other important temples in the City are the following (1) the Ekambaresvarar Pagoda was built by Alangatha (Allingal) Pillai, the Chief Merchant of the Company who died in 1695, in what was then known as the Washers' Street, the present Mint Street. It was long regarded as the common property of the Right Hand and Left Hand Castes, the troubles arising out of quarrels between them frequently causing great unrest and trouble to the Government.

(2) The Mallikarjunar (called also the Mallikesvarar) Pagoda is situated in the north of Muthialpetta, between Thambu Chetty and Linga Chetty Streets. It is said to be an ancient foundation; but it has no connection with the Town Temple. It is referred to (?) as the "Mally Carjuns Old Pagoda" in the records of the 17th century. (3) The Kachalesvarar Temple in Armenian Street, was built abcut 1725 beyond the Company's Old Garden; in it there were frequent disputes between the Right and Left Hand Castes. It is frequently mentioned in the records as the great Kachali Pagoda. (4) The Krishnaswami Temple built about 1787, also in Muthialpetta and (5) The Kalyana Varadaraja Swami Temple built in Colletpetta when that suburb was founded early in the 18th century.

There were also other temples like the Perumal Pagoda in Peddunaickenpet, Karanesvaror Pagoda etc—all of which are now flourishing.

Sri Tyagaraja Temple, Tiruvotriyur.

About 5 miles to the north of Madras is another important place of pilgrimage viz. Tiruvotriyur, which is famous for an ancient Siva temple, and the tomb of Saint Pattinathu Pillaiyar. Many Chola Kings seem to have visited this temple and made large grants. Sri Sankaracharya, when he came to this temple, put down the power of an evil goddess who was devouring anything that came before her. On the walls of this temple there are a number of inscriptions in Tamil and Grantha characters interesting to historians.

The Madras Museum ; Its beginnings.

The Court of Directors of the East India Company empowered Government in 1851 to establish museums in the Presidency. The Madras Literary Society which was founded some years earlier, in 1817 presented to Government in that year a collection of its geological specimens. This, along with some duplicates left after despatching the articles for the Great Exhibition in Hyde Park, London, formed the nucleus of the present Museum. About the same time *mofussil* museums were started at Bellary, Cuddalore, Mangalore, Rajahmundry and Ottacamund, partly for local purposes and partly to serve as feeders to the Central Museum at Madras. These were not successful ; and their collections were transferred to Madras in 1882—that at Rajahmundry alone continuing for some years more. A Zoological Garden, in connection with the Museum was started in 1855 ; it was subsequently transferred to the People's Park and to the care of the Corporation, becoming a municipal charge.

The Museum was intended to afford means for popular instruction in Indian Geology, Botany and Zoology, to illustrate the Ethnology and Archaeology of the Presidency, the manners and customs of its ancient inhabitants and to provide facilities for the scientific teacher and the student of natural history and forestry. Its value has been increased by numerous publications starting from its earliest years and by lectures deliverad under its auspices on various subjects like comparative Philology, The Madras Harbour, Spectrum Analysis, Cyclones etc—by scholars and scientists of note, like Major Bidic, Dr. Oppert, Dr. Mitchie-Smith etc.

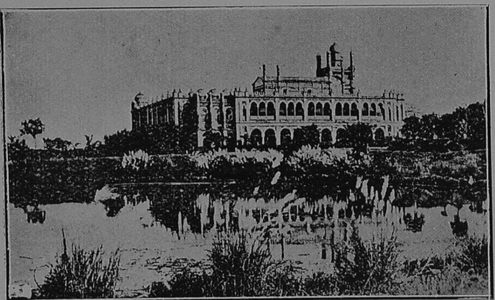
" That it is appreciated by the public is sufficiently shown by the fact that it is visited annually by more than 400,000 persons. Among the most valuable objects in the archeological section are the sculptured marbles from the railing of the Buddhist stupa at Amaravati in Guntur Dt. the date of which is about the end of second century A. D ; and a fragment which is

supposed to be part of one of Buddha's bones, as it was found (at Bhattiprolu in the same Dt.) in a rock-crystal casket enclosed in an outer stone case inscribed with the statement that it was made to contain relics of Buddha, the collection of arms and armour from the arsenal in the fort and the Tanjore palace, the prehistoric antiquities and the numismatic collection which is specially rich in coins of the various native dynasties of southern India and of the various European companies which have held sway there or other notable of this institution. *(Imperial Gazetteer of India, Madras. I).*

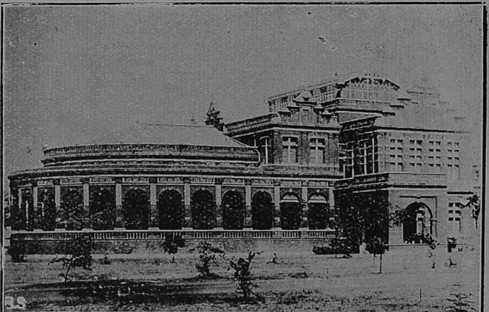
The Marine Aquarium.

This institution situated on the seaward side of the Marina, opposite the Presidency College, is perhaps the only of its kind throughout Asia and hence a most popular resort in Madras. In its 10 large wall tanks and numerous table aquaria, is a collection of local fishes of variety in colouring and from unequalled in any other aquarium in the world.

"To Mr. Edgar Thurston, then Superintendent of the Museum, is due the credit for the inception of the scheme. In 1919 it was transferred to the Fisheries Department when steps were taken by the then Director, Mr. James Hornell, to increase its attractiveness. Electric lights and fans were introduced and



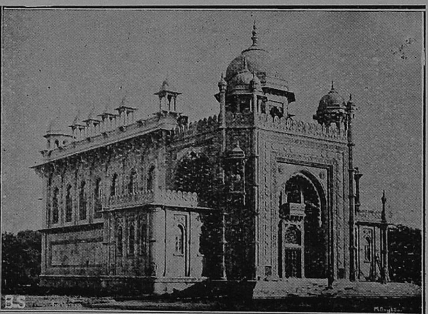
CHEPAUK PALACE.



GOVERNMENT MUSEUM.



LYOLA COLLEGE.



VICTORIA TECHNICAL INSTITUTE.

the exhibits reorganised and extended. The results were extremely gratifying, the attendance rising within a year from 96, 957 to 163, 517; all these paid for admission. The institution is fully self-supporting. For the benefit of visitors, Guide books in English and in Tamil are provided (1 anna each) and recently a set of very beautiful picture post-cards of Madras Fishes from original sketches by Miss D. L. Hornell has been published (6 annas a set).

The Aquarium Hall measures 50 feet in length by 36 feet in width. The two short sides are occupied by 10 large wall tanks, each 7 feet by 4 feet from back to front and 3 feet in depth on the centre of the room an ornamental freshwater pond, sunk in the floor with a central fountain. Tables carrying small rectangular glass-sided aquaria are disposed about the room wherever they can be conveniently disposed, while the two end walls are utilized for the display of typical collections of preserved specimens illustrative of the range of marine animals available in the zoological supply section of the Fisheries Department for educational purposes. Admission fee is 1 anna from 7-30 A.M. to 5-30 P.M., and 4 annas from 5-30 to 7 P.M. the last Monday in each month is reserved as a gosha day, when ladies only are admitted, a special staff of women attendents being on duty on that day."

THE CORPORATION OF MADRAS.

"The internal administration of the city is in the hands of the Municipal Corporation, which consists of an annually elected President and a body of honorary Commissioners partly elected by the rate-payers and certain public bodies and partly nominated by the Government. The President is assisted in his executive work by an Engineer, a Health Officer, a Revenue Officer, a Commissioner who is in charge of the entire executive administration of the Corporation."

The first organised effort towards Municipal Government in Madras was made in 1687 when on the initiative of Joshia Child, Governor of the Company, who had perhaps taken the idea from Dutch institutions in India, a Mayor and Corporation of 12 Aldermen and 60 Burgesses with a Recorder were established by Charter. It reads " The Mayor and aldermen were to be a Court of Record within our Town of Fort St. George and City of Madrassapatam and the precincts thereof aforesaid and the Mayor of the said Corporation for the time being shall be always one of the Justices of the Peace within the precincts of t e said Corporation and without the walls of the said Fort." The Mayor and Alderman were empowered to levy taxes, to build a Town Hall, a public garden, a house for the teaching of the Gentus or Native Children to speak, read and write the English Tongue. " The Mayor's court was empowered to try all Causes civil and Criminal. Right of appeal in civil cases when the value of the award exceeded three pagodas and in Criminal cases of the offender was sentenced to lose life or limb.

" Two silver-gilt maces were to be carried before the Mayor by two Englishborn sergeants. Robes of scarlet serge were ordained for the Mayor and aldermen and white silk gowns for the Burgesses........(They) may also ride on horse-back in the same order as is used by the Lord Mayor and Aldermen of London having their horses decently furnished with saddles, Bridles and other Trimmings after one form and manner (*Vestiges of Old Madras.*) The Mayor's Court was authorised to fine, or imprison, offenders or to inflict conporal punishment.

At present the corporation is chiefly concerned with the civic and sanitary arrangements in the City. Among its duties the most important have been the Water supply and the drainage of the city. "Madras is supplied with water from a reservoir called the Red Hills lake which is fed from

another reservoir known as the Cholavaram Tank, which in its tnrn is filled by a channel and eventually led into pipes and distributed through the city. The Red Hills lake has a capacity of 100 million cubic yards; but as it lies low, the head of this supply channel being not quite 36 feet above sea-level, only a portion of this can be drawn off at a level which will command the city, and when the water in the lake falls below a certain height the supply has to be maintained by pumping." To remedy this defect the water is pumped to a higher level and taken thence to the city in pipes under the pressure resulting from this elevation.

The drainage of the city has been a knotty problem throughout. In 1882 Mr. I. A. Jones prepared a system by which open U-shaped drains at the side of the streets were constructed which emptied themselves into three parallel sewers. And these discharged into a main sewer, which drained itself into a well in Royapuram, whence the sewage was pumped through an iron main for 1½ miles and then taken by an open masonry channel about half a mile farther to a sewage farm 78 acres north of the city. At present all the drains in the streets are replaced by underground pipes so that there is not the stinking smell of the drainage water experienced by the passers by as it was when the drains were open. The present scheme has cost the Corporation several lakhs of rupees.

The city is divided into thirty divisions. Besides these 30 elected divisional councillors, about 11 are elected by institutions and 9 are nominated by the Government. The beautiful white edifice known as the "Ripon Buildings" is the Corporation office.

The Observatory.

Besides the educational and medical institutions described below, Madras possesses a large number of scientific, charitable and social institutions and societies, chief among those devoted to

science are the Observatory and the Museum. "The Observatory was first established by Europeans in the East. Its nucleus was a collection of instruments formed by a scientific member of Council, William Petrie, and presented by him to the public service when he left India, in 1787. The present building was erected in 1792, Sir Charles Oakeley, who was keenly interested in such matters, being then Governor. John Goldingham was the first astronomer, holding the post till 1830; and he and his successors notably T.G. Taylor, F.R.S. (1830—48), Captain W.S. Jacob of the Bombay Engineers (1849—59) and N.R. Pogson (1861—91), have done much work of permanent value in astronomical annals. The Observatory contains among its instruments a large equatorial and an efficient transit circle. The Meteorological department in connection with it was established in 1867, and was brought under the Government of India in 1874. In 1899, the Madras Observatory was transferred to the Government of India, the astronomer became the Director of the Observatories at Kodaikanal and Madras, and the latter institution was put under the immediate charge of a Deputy Director, who is also the Meteorological Reporter to Government. Its work is now chiefly confined to meridian observations for determining the time, and the maintenance of the time service, which is effected by the daily transmission to the Central Telegraph Office at Madras, and thence automatically throughout India, of a signal marking the moment at which standard time is 4 P.M. Special Observations are also made for the issue of storm-warnings, and the daily weather report for the Presidency is compiled from telegraphic information received from the various recording stations. (*M. Y. B.*)

The High Court.

The huge red building with a number of domes crowned by a tall and commanding cupola is the Madras High Court. The building is an excellent specimen of Indo-saracenic art. It is

here that the highest tribunal of Justice for the whole province sits and dispenses justice. Formerly the High Court was situated in the yellow building in the North Beach Road, which is now occupied by the Madras Collector's office. On account of noisy streets hard by and for want of sufficient accomodation the present building was constructed.

The interior of the ground floor is rather dismal and it would be well nigh impossible to go about in the interior on cloudy days had it not been for the electric lights which are kept alive night and day. It is somewhat like a labyrinth and a stranger is sure to lose his way if he has no guide. There are 4 rows of stairs leading up, ascending which, all the four lead to a central spot where is seen a very exquisitely chiselled statue in white marble, that of the eminent jurist and the first Indian judge to sit on the High Court bench viz. Sir T. Muthuswamy Iyer.

There are about 12 courts all very lavishly designed with excellent carvings. The pavement and the walls in marbles and the painted and stained window glasses and ventilators and a curved row of chairs for the members of the bar and the pedestal at the head of the hall and the beautifully carved and cushioned chair of Justice thereon and the hanging beautiful lamps and fans all contribute to make the place a serene and sublime spot and even the most skilled criminal and the trained culprit are sure to babble out the truth!

The Western block of the building is occupied by the City Civil Court and the Court of Small Causes. Towards the end is a large number of rooms which are the Vakil's chambers.

It will be interesting to note the following inscription on the outer compound wall on the eastern side. "During the bombardment of Madras by the German Cruiser 'Emden' on the night of 22nd September 1914, a shell struck this spot and carried away a portion of the compound wall."

The Light House.

The tall and Majestic cupola crowning the High Court is the Light House. The whole dome was designed and built by experts on the line. The climb is somewhat straining especially towards the end where the winding steel staircase makes a man feel rather giddy. When one goes up and turns round he sees very delightful and the most picturesque panoromic scenes of the Harbour, the sea, the Fort St. George, the Central Station towers, the tall chimneys of the Choolai, Buckingham and Carnatic Mills and the crowded George Town.

The light is a double-flash white light visible 20 miles in clear weather, Visitors are allowed to go up the light house from 8 to 11 a.m. and again from 1 to 5 p.m. on week days on a payment of 2 annas per head.

Hard by but standing separately is a stately column 125 feet high which was once proud of having the light on its head. Now it stands "light denied" used occasionally as a flag-staff.

The Madras Harbour.

"Some are born great, some achieve greatness and greatness is thurst upon some." It is under the last category Madras is to be classed. For, Madras has not a natural harbour and yet she is compelled to be a seaport; what nature has not given, man has to make for himself. A screw-pile pier was built in 1862 and a harbour in 1881. "It consisted of two parallel masonry break waters, each 500 yards distant from the pier, running out at right angles to the shore for 1200 yards into 7½ fathoms of water and then bending towards one another so as to leave an entrance of 550 feet wide. The space thus enclosed was calculated to hold nine steamers of from 3000 to 7000 tons." A cyclone destroyed the structures to a very great extent.

Then when it was found that the entrance in the east was

rapidly shallowing, another entrance was opened towards the north-east.

"The first experimental quay viz. the South Quay, where vessels could be along side and discharge or load cargo was completed in 1912. It being a success a line of quays, 3000 ft., in extent along the western foreshore of the harbour costing Rs. 30,00,000 was finished in 1918, and this facilitates speedy, safe and economical working of the cargo." The harbour now stands at a total cost of about Rs. 3,35,00,000. It is under the control of a Port Trust. Visitors are admitted on Sundays on their having obtained previous permission.

The North Beach Road.

There are two very fine and stately red buildings on the north beach road. One distinguished by a clock above the entrance is the General Post Office. The other is the Imperial Bank of India so named since 27th January 1921. Formerly it was the Bank of Madras.

In the same row are the Indian and Mercantile Banks. Messrs Parry & Co., Best & Co., MacMillan & Co., and many other leading firms are all situated here.

Just on the opposite side is the Beach Station the place where the two Railways meet and which promises to become a big combined Railway terminus in the near future.

St. George's Cathedral.

The beautiful and stately yellow building viz. St. George's Cathedral is in a spacious compound in Mount Road. The interior whiteness of the walls, its smooth pillars, its beautifully plastered ceiling and the stained glasses of windows all make a deep impression on the visitor. There are a number of monuments which are of historic interest.

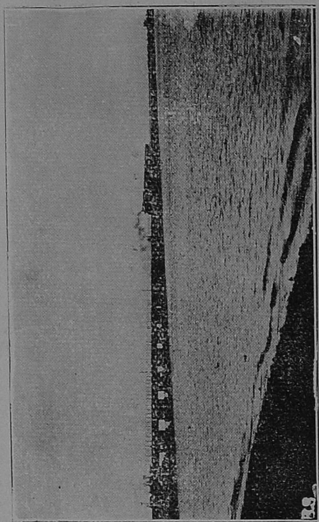
The Tomb of Shaik-ul-Aulaiya.

Amidst a grove of palm trees there lies a white building the way to which is through a field of tombs in ruins. It is a famous place of pilgrimage to the Muhamadans specially during Thursdays. The celebrated *Sandal festival* on the 4th April is held in honour of the saints' death.

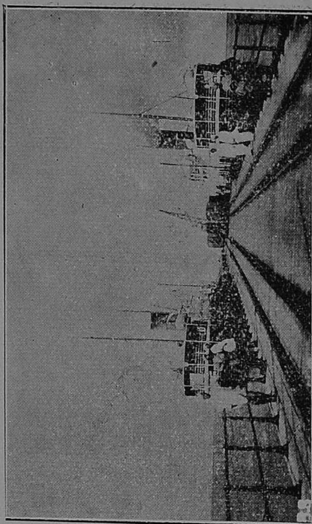
He was a Sunni and his correct name is Mahamad Abdul Huk Khadiri Sufi-ul-Bijapuri, which has been corrupted into Shaik-ul-Aulaiya. He was very much revered for his saintliness, his miraculous cures and his prophetic power and Nawab Walaja built the tomb and patronised it. The saint's fame spread far and wide and it is even said that Haidar Ali and Tippu Sultan used to come disguised as *Fakirs* and pray at this celebrated tomb of Shaik-ul-Aulaiya.

Victoria Technical Institute.

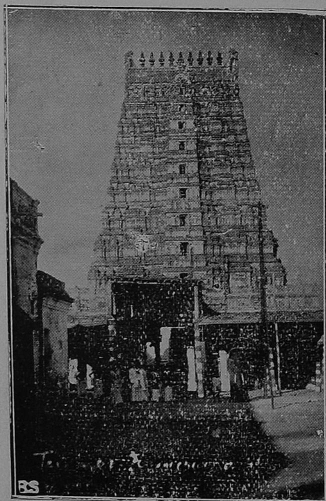
To the west of the Museum in the Pantheon Road is a fine building looking like a palace of a Mughal Prince. This pink building with minarets, contains some of the most beautiful things of Indian workmanship. Even a running visitor to the hall and the exhibits displayed therein will amply testify to the fact that in spite of the vicissitudes of fortune India is still capable of producing some of the finest muslins, coloured cloths



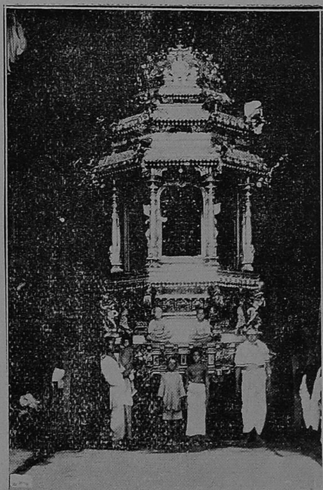
PAMPAN RAILWAY BRIDGE.



DHANUSHKODI PIER.



RAMESWARAM TEMPLE.



SILVER CAR, RAMESWARAM.

etc. which alone attracted to India the foreign nations one by one three centuries ago. The ivory work is simply excellent. The institute was started to encourage the growth of such native arts and crafts and at the same time to get the public interested in the same. The foundation stone was laid by His Majesty, King George V in 1906, then Prince of Wales and it was styled in memory of Queen Victoria.

The Zoo.

The Zoo is situated within the People's Park grounds. Some of the best representatives of the bird and beast are kept there. Admission is by tickets of one anna each.

Victoria Public Hall.

The Hall was built in 1887 the year of the first Jubilee of Queen Victoria and hence the name, It is used for many public and private meetings, exhibitions, balls etc.

Statues.

The chief statues in Madras are those of :—

1. *Queen Victoria.*—Victoria, Queen Empress of India. This statue is erected in token of his loyalty, respect and admiration of Her Majesty's many virtues by her faithful subject Rajah Goday Naraen Gurputee Rao of Sree Goday family, Vizagapatam; unveiled by the Right Honorable the Lord Connemara Governor of Fort St. George, June 20. 1887; presented to the City of Madras in commemoration of Her Majesty's Jubilee (near Senate House).

2. *King Edward VII.*—Presented to the City of Madras by Rao Bahadur Lodd Krishnadas Balmukundas; unveiled by His Excellency Lord Ampthill, G. C. I. E., Governor of Madras, 8th April 1903. (In front of Government House).

3, *King George V.*—This Statue of His Majesty King George V. Emperor of India, was presented to the City of Madras by Govindoss Chathoorbhoojadoss, 1914. (The Pachayappa's Corner),

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4. *Lord Cornwallis.*—This statue is erected by a general vote at the joint expense of the principal inhabitants of Madras and Military servants of the East India Company belonging to the Presidency of Fort St George, as a grateful testimony of the high sense they entertain of the conduct and actions of the most noble the Marquis Cornwallis, during the time he held the high office of Governor-General and Commander-in-Chief of all the Forces in India. (The Connemara Library).

5. *Sir Thomas Munro.*—Munro Statue. Major-General Sir Thomas Munro, Bart., K.C.B.. Governor of Madras, 1820-1827, Born 27th May 1761. Died 6th July 1827. (Mount Road).

6. *Brigadier-General Neill.*—James George Smith Neill, C.B., Aide-de-Camp to the Queen, Lieutenant-Colonel of the Madras Fusiliers, Brigadier-General in India. A brave, resolute, self-reliant soldier. Universally acknowledged as the first who stemmed the torrent of rebellion in Bengal. He fell gloriously at the relief of Lucknow, 25th September 1857. Age 47. Erected by public subscription, 1860. (Mount Road).

7. *Marquess of Ripon.*—The most Honorable George Frederick Samuel Marquess of Ripon, K.G., 1827-1909. Secretary of State of War, 1863-1866; Secretary of State for India, 1866; Lord President of the Council, 1868-1873; First High Joint Commissioner to the United States 1871; Viceroy of India, 1880-1884; First Lord of the Admiralty, 1886; Secretary of State for the Colonies, 1892-1895; Lord Privy Seal, 1906-1908; Grand Master of the Freemasons of England, 1870-1874; Lord Lieutenant of the North Riding of Yorkshire, 1873-1906; Chairman of the Vest Riding Country Council, 1889-1892; Chancellor of the University of Leeds, 1904-1909; Mayor of Ripon. 1895-1896. (Mount Road).

8. *Sir T. Muthuswami Ayyar.*—Tiruvarur Muthuswami Ayyar, K. C. I. E., Judge of the High Gourt, 1878-1895. (High Court).

9. *E. B. Powell.*—Eyre Burton Powell. M.A., C.S.I., the First Principal of the College and afterwards Director of Public

Instruction. Erected by many Rajas, Zamindars, former pupils and Friends, to mark their respect for his character, and their grateful appreciation of his services in the cause of higher education for more than 30 years. (Presidency College).

10. *Dr. William Miller.*—William Miller, LL. D., D. D., C.I.E., Principal. Madras Christian College. Erected by public Subscription, A.D. 1901. "Missionary Teacher, known alike for his piety and public zeal, whose services in the cause of higher education are probably unsurpassed in India." Lord Napier in the House of Lords. Unveiled by His Excellency Lord Ampthill, G.C.I.E., Govenor of Madras, 1st January 1901. (Esplanade).

11. *Justice Boddam.*—This statue was erected by public subscription in honour of Hungerford Tudor Boddam, one of His Majesty's Judges of the High Court of Judicature at Madras and in memory of the unselfish and public-spirited services rendered by him in organizing and maintaining various institutions for the public good. This statue was unveiled by His Excellency Sir Arthur Lawley, K.C.M.G., G,C.I.E., Governor of Madras, on the 25th October 1911. (Mount Road).

12. *Sir V. Krishnaswami Ayyar.*—V. Krishnaswami Ayyar, C.S.I., member, Madras Executive Council. Born 1863. Died 1911. Erected by public subscription. (Senate House).

13. *Gopala Krishna Gokhale.*—(Senate House).

Philanthropic Institutions.

The following are the institutions which are doing excellent work to propagate the doctrine of kindness to animals :—The Society for the Prevention of Cruelty to animals, The Madras Panjrapole and the Humanitarian League.

The Society for the protection of children is indispensable in a city like Madras and its work is certainly laudable.

Mount Road.

This is a very fine macadamised road 8 miles long starting from Fort St. George and ending with the military cantonement at St. Thomas Mount. Within the city soon after its start the Mount Road has a busy and brilliant urban character with stately mansion-like buildings on either side and having heavy traffic throughout the day. As we pass on the noise melts away and the buildings lose themselves into groves. Further on Mount Road passes through rural areas until at last it assumes a military character when it reaches St Thomas Mount.

Mowbray's Road.

This roard in Adyar is considered to be the most beautiful road in Madras. Even at 12 noon the road is pleasant and shady.

Marina.

It is said that the Madras Marina is second to none in the world. It has a peculiar beauty of its own and Madras may justly be proud of it. This is the favourite resort in the evening of all kinds and grades of people, the rich and the poor, the young and old, the literate and the illiterate, males and females, both native and foreign.

Among the important buildings on the marina road mention may be made of the Senate House, Chepauk Palace, the P. W. D. Secretariat, the Presidency College. Queen Mary's College and the office of the Inspector-General of Police.

The Madras Gun.

Verily the Madras observatory may be styled the "Greenwich of India." Besides transmitting the standard time throughout India at 4 p.m. every day, it marks time twice every day at 12 noon and at 8 p.m. when a gun is fired from the fort which is of very great help to the citizens in Madras.

The Theosophical Head Quarters.

Nobody visiting Madras should fail to visit Adyar, the Head Quarters of the Theosophical Society. There is a famous

Banyan tree, an excellent manuscripts library, a beautiful prayer hall a small but interesting museum which all deserve to be visited by one and all alike. The very place has a peculiar charm which can be better experienced than described.

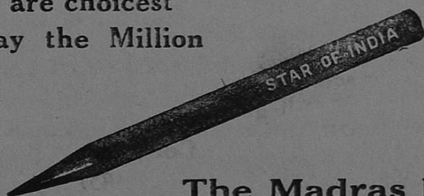
The Madras Pencil Factory.

The Madras Pencil Factory was first started by the Government of Madras during war time. Subsequently it was purchased by one of the most leading Indian firms of Madras viz., Messrs. V. Perumal Chetty & Sons.

It is said that this Pencil Factory is the only one of its kind in the east. The pencils manufactured at this factory, especially the "Star of India" is equal in quality to pencils imported into India.

The process of making the lead, preparing the wood, painting them and printing thereon are all done by up-to-date machines.

Though the pencils are increasingly popular the local Government and some of the Native states are the greatest consumers and the public are not patronising this unique Indian Industry as much as they ought to do. It is hoped that our countrymen would realise their responsibility and purchase the Madras Pencils hereafter.



Chapter V.

THE COLLEGES OF MADARS.

The Presidency College.

This institution was first established in 1841 under the name of 'The High School of the Madras University.' The High School progressed rapidly, and in 1853 collegiate classes were opened. In 1855 when the control of the institution was transferred to the newly appointed Director of Public instruction, the College was duly constituted under a Principal and Professors and received its present name.

From 1841 to 1870 the work of the College was carried on in a rented building in Egmore, now the Presidency Magistrate's Court, but in March of the latter year the new building at Chepauk was formally opened by H.R.H. the Duke of Edinburgh, and the students were transferred to it in the month of July following.

The College is affiliated in the Groups of the Intermediate Course and in groups (i), (ii-A), (ii-B), (iii-A), (iii-B), (iii-C), (iv), (v) and (vi)—Sanskrit and related subject and Persian and Arabic of the B,A. Degree Courses and in Branches i, ii-A, ii-B. iii, iv, v, v-A, v-B. vii and vii of the B.A. (Honors) Degree Courses. Instruction is offered in ancient History and Modern History, Logic, Sanskrit, Latin, Tamil, Telugu, Kanarese, Urdu, Malayalam in Group III of the Intermediate Courses.

There are four scholarships and about 20 prizes attached to this institution. The College is situated on the Marina.

Christian College.

The institution was founded in 1837 by the Rev. John Anderson, the first Missionary of the Church of Scotland to

Madras. It was originally styled the 'General Assembly's Institution, 'but remaining in dependence on that section of the Church which in 1843 dissolved its connection with the state, it was known from that time as the Free Churth of Scotland Mission Institution.' The College department was opened in 1865. In 1876 its basis was widened. Other Christian bodies combined with the Free Church of Scotland in contributing to its support, and it became the mort important centre of Christian liberal education in Southern India.

There are hostels attached to the college affording accomodation for about 250 students.

The college is affiliated in all the Groups of the Intermedate Course, in Groups i, ii-A, iii-B, iv, and V-A of the B.A. Decree Course and in Banches i, ii-A, iii, iv, v and vii of the B.A. (Honours) Degree Course. Sanskrit, French and Latin are taught under Part I-B of the Intermediate Course.

Ten scholarship are awarded annually on the basis of the Secondary School leaving certificate and the Intermediate Examination respectively to students joining the first and the third college classes. Ten student-ships are awarded annually in the Honours Classes. In addition to these there are seven scholarships open to those who have been previously reading in the school or college classes of the Institution.

The college is situated opposite to the High Court.

The Pachaiyappa's College.

The college and high school is a purely native institution, maintained out of the properties left by Pachaiyappa Mudaliar managed by a body of Hindu trustees, and dedicated solely to the education of the Hindu community. The collegiate department, consisting of two F. A. classes was opened in January 1888. In January of that year a B.A. class was opened giving instruction in History and Mental and Moral Science as optional branches. The college was affiliated in Mathematics and Natural Philosophy in 1904 and in Physics in 1912.

A large hostel built in spacious grounds in the suburb of Chetpet accommodates 216 students.

The college is at present affiliated in groups i. ii-A, iv, v and vi—Tamil with Early South Indian History—of the B.A. Degree courses. The college was affiliated in B.A., History Honours in 1924 and in B.A. Philosophy Honours in 1925. Instruction is offered in Sanskrit, Tamil and Telugu in groups iii of the Intermediate course and Tamil or Sanskrit may be taken instead of the special subject in the B.A. course.

There are about 11 scholarships attached to this college. This is situated in the China Bazaar Road.

The Wesley College.

This college was founded by the Rev. E.E. Jenkins, M.A., in 1851. It continued as a High School till 1887 when first Arts classes were opened. There is hostel accommodation for about 85 students. There are about four scholarships.

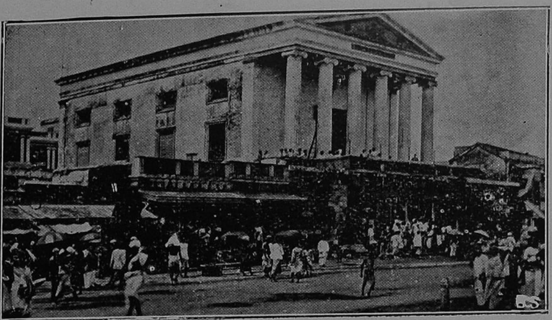
The National Theosopical College, Adyar.

The college has grown out of the National High School, started in the summer of 1918 at Teynampet and since removed to its own grounds covering about 25 acres, in Guindy Road, Adyar. The institution is a residential open air public school and is under the Theosophical Educational trust, represented by a local governing body on which the staff are represented.

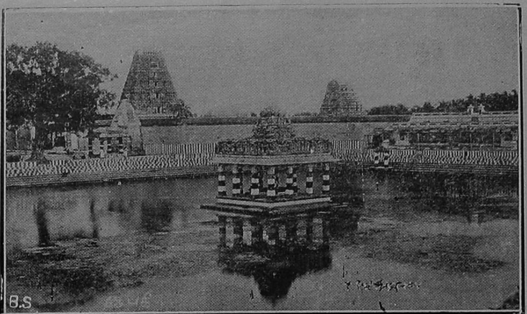
The college has many scholarships and free-ships which are available for poor and deserving students and gives instruction in groups i and iii of the Intermediate courses of study.

Women's Christian College.

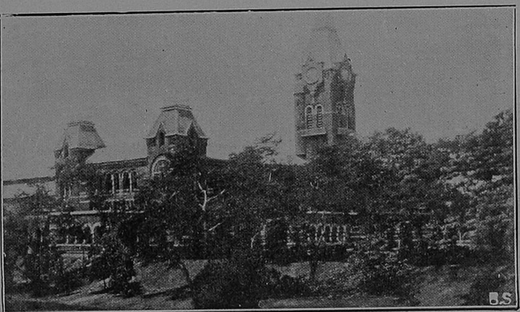
Started in July, 1915, as a first grade college, is under the control in India of a council composed of representatives of



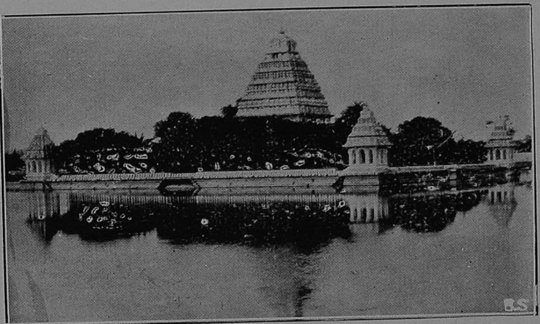
Fachaiyappa's College



Tirupathy



Central Station



Temple Tank, Madura

some British and American missionary bodies. Some Scholarships are available.

Instruction is given in Groups iii, iv, v of the B.A. pass course and groups i, ii and iii of the Intermediate course.

Queen Mary's College for Women.

The college is under the management of the Local Government and controlled by the Director of Public Instruction. Provision has been made for the residence in the college of students not residing with their parents or guardians. Instruction is given in all groups of the Intermediate and groups V-A of the B.A. Degree course.

Govt. Muhammadan College.

This institution has developed out of the Government Madras-i-azam, a High School for Muhammadans which dates as a High School back to 1863. The College classes opened in July, 1918.

It is affiliated to Group iii of the Intermediate course and in group VI of the B. A. Degree Course.

Lyola College.

Lyola College is conducted by the Fathers of the Society of Jesus of the Madura Mission, primarily for the benefit of the Catholics of Madras City and Presidency. The Junior B.A. class opened in July 1925 with the following Groups i, V-B and VI. The Junior Intermediate class was opened in July 1926, and include Groups i and ii. It is a residential college and it is situated in the extensiye grounds near Kodambakkam

Law College, Madras.

It was founded in 1891 with the Primary object of affording instruction to candidates for the B. L. Degree of the University of Madras. Students for other examinations in law including the Pleadership Examination of the High Court of Madras, like-

wise receive instruction in the College. The College is under the control of a Principal and the Director of Public Instruction. There are two scholarships available.

Medical College.

In 1835 it opened as the Medical School to give instruction in Medicine. It was raised to the status of a College in 1851, The College is under the control of a Principal, subject to the authority of the Surgeon-General with the Government of Madras.

About 10 medals and 13 prizes are awarded to the successful candidates. There are about 7 scholarships available.

Teachers' College, Saidapet.

Established as a Normal school in 1856 it got its present name in 1886. It is open to teachers and persons intending to become teachers who have passed the matriculation or some higher examination of the University of Madras. There are about 100 stipends.

There are two other institutions intended specially for the training of women viz. 1. Lady Willingdon Training College, 2. St. Christopher's Training College, Nungambaukam.

College of Engineering.

The College affords theoretical and practical instruction in subjects qualifying for the professions of Civil, Mechanical and Electrical Engineers, in view of fitting persons for employment in such capacity by Government by local and Municipal Boards and by other agencies.

It is situated in Guindy.

POLITICAL ORGANIZATIONS.

Gokhale Club (1910), Servants of India Society's Home, Royapetta. To discuss current political, social and economic questions.

Madras Liberal League. Objects: Same as those of the National Liberal Federation of India, viz,, the attainment of res

ponsible Government by India as an integral part of the British Empire in the quickest possible time by methodical and ordered progress, etc.

Madras Mahajana Sabha (1884), Mount Road, Madras. Subscription Rs. 4 per year payable in 4 quarterly instalments. The Sabha is open to any person who is above 21 years of age and who accepts the creed of the Indian National Congress.

National Home Rule League (1919). Its main object is to secure Home Rule for India as speedily as possible through all law abiding and constitutional activities.

South Indian Liberal Federation, Justice Office, Mount Road, Madras. The object is to promote the political interests of Non-Brahman Communities of South India.

The 1921 Club, Y.M.I.A. Buildings, 9, Armenian Street, George Town, Madras. The object of the Club is to help forward be progress of India on all lines in a social and co-operative spirit. Subscription Rs. 6 per quarter (Town) : Rs. 4 per quarter (Mofussal).

Twenty Club (1920) ; Its object is to protect and promote the political interests of the Non-Brahman Communities of South India.

Chapter VI.

HOSPITALS IN THE CITY OF MADRAS.

THE City of Madras has several hospitals which serve the needs of the metropolis and the mofussil and judged by the admissions and the constant over-crowding in several of these institutions, the hospitals are undoubtedly popular. Most of the hospitals are maintained by Government, three by the Corporation and two by missionary agencies-

The General Hospital.

Among the general hospitals this is the largest in South India. Originally meant for the soldiers and their families of the East India Company, it has now become a civil hospital, catering almost wholly to the civil population of the Presidency. The bed accomodation is 528 but almost throughout the year there is need for extra accomodation being provided. The total number of patients treated during 1926 was 11,178 and the average daily sick 535. The hospital is to be thoroughly overhauled and a sum of 40 lakhs of rupees has been sanctioned by the Government to build extensions and make it an up-to-date General Hospital in the matter accomodation.

Attached to the General Hospital is an X ray institute which is one of the best of its kind in India. Patients from all the hospitals in the city are sent over for diagnosis or treatment and the different departments in the institute are kept busy every morning by the large number of patients who seek treatment.

Govt. Hospital for Women and Children.

This hospital is a large maternity and Gynaecological centre perhaps the largest of its kind in the British Empire. It has an

accomodation of 260 beds and the number of confinements in the year exceeds 3,000. The hospital was founded in 1844 when there were 15 confinements during the year. It affords excellent clinical material for the medical student and post-graduate and Medical men from all over India, Burma and Federated Malay States avail themselves of the opportunities afforded here to study in the hospital. The hospital owes a great deal of its present efficiency to the distinguished obstetricians who were its superintendents in the past and in particular to the late Sir Gerald Giffard after whom is named the Giffard school of Obstetrics.

Govt. Opthalmic Hospital

The maternity and opthalmic hospitals of the city are the envy of all visitors who inspect the Medical institutions of Madras. Opened in the year 1819, it has become the largest opthalmic clinic of the East and presents a variety of cases undreamt of in many of the best opthalmic clinics of the west. Attached to the hospital is the Elliot school of Optholmology which serves as a training school for students and post graduates.

Govt. Royapuram Hospital.

A visitor to Madras in 1912 would scarcely recognise the topography of the place at the end of Popham's Broadway formerly known as Monegar Choultry. In place of the squalid surrounding and the low mud walled huts in which were accomodated about 70 to 80 patients, we have one of the most up-to-date generals hospital in India with an accomodation of over 400 beds. The hostels that have been built in the vicinity for the use of the medical students and the Dental and Opthalmic departments opened there make it a complete and a charming clinical institution for the training of students. Almost in continuity of this is a Lying-in-hospital, the gift of Raja Sir Savalai Ramaswamy Mudaliar, where over 1800 women are confined in the year. This is one of the few institutions managed by the Corporation of Madras.

Govt. Royapetta Hospital.

Once a Municipal institution, it has been taken over by the government and serves excellently as a general hospital to the southern residents of Madras.

Govt. Victoria Hospital.

This is an institution raised in memory of the late Queen Victoria and was for long managed by a committee. Its accomodation is very limited and the number of patients seeking admission is very much on the increase. Recently, Government have sanctioned proposals for extension which, it is hoped will considerably improve the scope and utility of this institution.

The two mission hospitals in the City are situated at opposite ends of the hospital. The Christina Rainy Hospital is one of the old hospitals in the City and is run by the United Free Church Mission. The Kalyani hospital was built by the late Mr. N. Subramanyam in memory of his wife and is situated in Mylapore.

Two infectious diseases hospitals are maintained by the Corporation. The one at Tondiarpet was recently built and affords accomodation for a hundred patients. The Kistampet isolation hospital is situated in Mylapore. On the whole Madras has reason to be proud of its hospitals although much yet needs to be done if it is to keep its place among the other cities of the Empire.

Chapter VII.

MISCELLANEOUS TOPICS.

Climate and Rainfal.

"The climate of Madras has been described with considerable accuracy as three months hot and nine months hotter. The cooler months are never cold, the mean temperature of December and January being 76; but the heat in the summer does not approach that of Northern India the mean for May and June being the moderate figure of 90. The mean for the year is 83. The annual rainfall, based on figures for eighty-five, average 49 inches of which 29½ inches are received during the north-east monsoon from October to December and 15 inches, from June to September in the South-West monsoon. The heaviest recorded fall during this period was 88 inches in 1827, and the smallest 18 inches in 1832, the year before the Guntur famine."

Clubs.

Adyar Ctub (1891), Madras. Entrance fee is Rs. 75 payable on election (ladies also are eligible). Annual subscription Rs. 12 and in addition a monthly subscription of Rs. 6 for any month during any part of which a member or his family may reside within 15 miles of Fort St. George. Persons residing outside a 12 mile radius are eligible as honorary members for 3 months at Rs. 10 per mensen. Military officers on Military duty in Madras, the Mount. Poonamallee or Pallavaram may, on election by ballot, becoming temporary members on payment of a monthly subscription of Rs. 7.

Ladies' Recreation Club. (1911), Egmore, Madras. To promote social and friendly intercourse between European and Indian ladies of all classes and creeds: also to provide healthy recreations suitable to the members of the club. Candidates must be proposed by one member and seconded by another other than

those of the Committee. The candidate must be personally known to both the proposer and seconder, who should introduce her to members of the committee. Entrance fee is Rs. 15; annual subscription Rs. 4; monthly subscription Rs. 3 and for family member, Rs. 2 and Re. 1, and for temporary members Rs. 5.

Madras Club. (1831), Mount Road, Madras. Candidates must be proposed by one member, seconded by two others and elected by ballot. Entrance fee is Rs. 250 payable at once or Rs. 300 payable in five annual instalments of Rs. 60 each. Annual subscription for resident members Rs. 140, for non-resident members Rs. 20 and for honorary members within 15 miles of Fort St. George Rs. 15 per month.

Madras Boat Club. (1867), Adyar, for encouragement of rowing. Entrance fee is Rs. 25 and subscription Rs. 4 per mensem or Rs. 40 per annum.

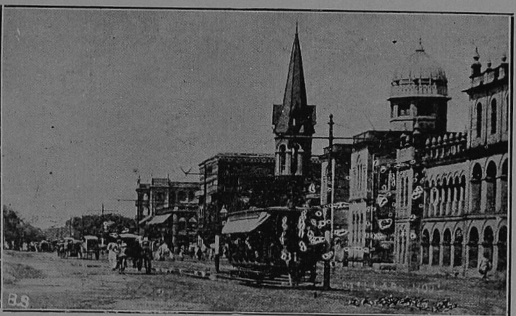
Madras Cosmopolitan Club, (1872), Mount Road, Madras. Candidates proposed by a member, seconded by two others should be passed by the committee to be balloted for by the general body after thirty days' notice. Entrance fee Rs. 100 is payable with the application. Annual subscription for resident members Rs. 60 and for non-resident members Rs. 24.

Madras Cricket Club, Wallajah Road, Chepauk, Madras. Entrance fee is Rs. 25 and annual subscription Rs. 40 for playing members and Rs. 30 for non-playing members and Rs. 10 for mofussil members.

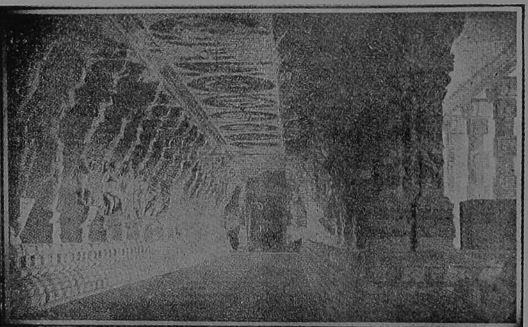
Madras Excelsior Club, (1891), 308, Tiruvottiyur High Road, Washermanpet, outside the limits of the Madras Corporation are to pay an annual subscription of Rs. 1-8-0,

Madras Gymkhana Club, Island, Madras. To promote all sports and games. Entrance donation Rs. 30. Monthly subscription Rs. 50.

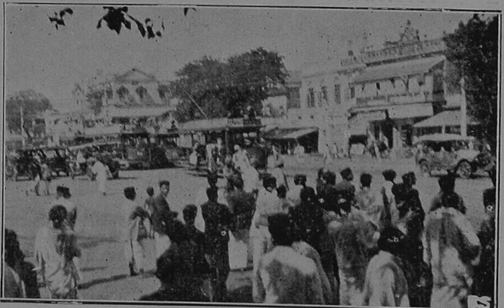
Madras Race Club (1899), Guindy to carry on the business of a Race Club in all its branches for the running of Race Horses.



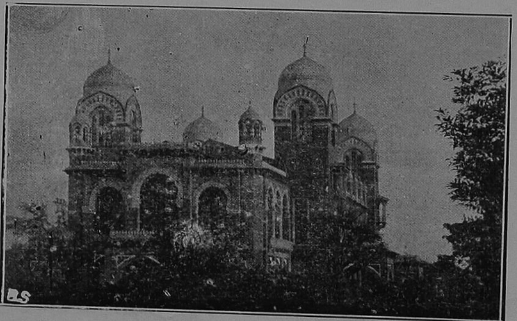
Christian College



The Corridor. Ramesvaram



Broadway Corner



Senate House

Membership :—Club members, Rs. 100 per annum. Stand members, Rs. 25 per annum.

Madras Sailing Club, (1911), Madras. Provision of sailing facilities in Madras. Membership is open to ladies and gentlemen, proposed, seconded and balloted for by boat-owners. Entrance fee is Rs. 15 and monthly subscription, Rs. 3.

Madras United Club (1888), Park Town Madras.

A DIARY OF A VISIT TO THE CITY.

A brief analytical diary of a visit to the important sights and buildings in the city of Madras within the short time possible :—

I DAY—FORENOON.

Central Station, General Hospital, M. & S. M. Ry. Head Office, Medical College, The Guzli, The Kandaswami Temple Rattan Bazaar, Statue of H. M. King George V, Pachaiyappa's College, Esplanade Row, Law College, High Court, Y.M.C.A., Christian College, Parry & Co., National Bank, Imperial Bank of India, General Post Office, the Collector's Office, Harbour, Royapuram.

I DAY—AFTERNOON.

Robinson Park, Royapuram Government Hospital, Broadway, Fort St. George, Marina Road, Senate House, Statues, Chepauk Palace, P. W. D. Secretariat, Presidency College, and Marine Aquarium especially after 6 p.m.

II DAY—FORENOON.

Triplicane Parthasarathy temple, Triplicame Mosques, Ice House Road, Tomb of Shaik-ul-aualiya, San Thome Cathedral, Mylapore Tank and Temple, the Theosophical Head Quarters, Adyar.

II DAY—AFTERNOON.

Mowbrey's Road, Royapettah, Mount Road, Ripon Statue Shops, Government House, Offices of the Mail, Hindu and Daily Express, Oakes & Co., Higginbotham's, Addison & Co.,

Thomas Cook and son and others. Statue of Col. Neill. St. George's Cathedral.

III DAY, FORENOON.

Museum, Connemara Library, Victoria Techinal Institute and the Maternity Hospital.

AFTERNOON.

Egmore Ry. Station St. Andrew's kirk, Poonamalle High Road, the Penitentiary, Ripon buildings, V. P. Hall, the Zoo, Moore Market and the Evening Bazaar.

IV DAY.

The Madras Pencil Factory, Choolai Mills, the Buckingham and Carnatic Mills. The Perambur Railway Workshop.

The history of the South Indian Railway is the history of the rise and progress of the Madras Presidency. On the 5th April 1859, the first sod was turned for the construction of the first Railway in Southern India from Negapatam to Trichinopoly. It was Lord Dalhousie who grasped the importance of Railway communication between South India and the North.

The "Great Southern India Railway" as it was then known, was first opened for traffic between Negapatam and Tanjore in 1861, extended to Trichinopoly in March 1862 and thence connected to Erode thus linking it with the Madras Beypore line. The undertaking came to be known as the "South Indian Railway Co." with effect from 1st July 1874 after amalgamation with the Carnatic Railway Co.

To-day the South Indian Railway operates an open mileage of 2,052,52 miles.

The Nilgiri Mountain Railway is a feat of Enginnering, unique in the East and though constructed originally by the Government is worked for them by the South Indian Railway Co. The Pamban viaduct is a credit to any Railway and has opened up a southern gateway to India by linking up the overland route to Europe from the North with the Ceylon Railway and Colombo.

RAILWAYS.

The South Indian Railway.

123,264 Trains were run last year and over 49 million passengers travelled over the Railway.

The South Indian Railway Co. is a veritable "Pilgrim Line" Special Trains and Refreshment Rooms are always arranged for large festivals.

European Refreshment Rooms and comfortable Retiring Rooms at all important stations on the line are specially intended for tourists and supply the lack of European Hotels in moffussil cities. Special Restaurant Cars are always attached to the Mail Trains on the Metre Gauge in which excellent food is served. Tourist cars luxuriously fitted are available at very moderate rates. Special 3rd class pilgrim Tourist Cars for family parties are under construction and there are available a large number of saloons and special carriages for parties and individuals desiring these convenience.

Of late special attention is being paid to holiday and tourist traffic and cheap Return Tickets are offered for the Hill Stations and other sanitoria and special efforts are made to advertise the numerous health and pleasure resorts of South India.

Maadras & Southern Mahratta Raiiway.

The Madras Railway was the third of the original railways constructed as experimental lines under the old form of guarantee. The Madras Guaranteed Railway Company's contract having expired in 1907, the lines owned by that company were purchased by the Secretary of State and in 1908 the then existing Madras Railway (with the exception of the Jalarpet-Mangalore section) together with the metre gauge scctions of the South Indian Railway from Katpadi to Gudur and Pakala to Dharmavaram was made over to the Southern Mahratta

Railway Company for working, the enlarged Company being styled the Madras and Southern Maharatta Railway Company.

TRUNK ROADS.

Three Trunk Roads (4,178·6 m) are described below. These Trunk Roads are maintained by Government under G. O. No. 347 L., dated 9th April 1920. They pass through more than one district. Details are also given about the nature of the accommodation available in the Travellers' Bungalows situated on these roads. The distance noted after the village is calculated from the starting point in each case.

The abbreviations used in this section are—P=petrol depot.

r.s.=Railway Station; R. 1=One room; R. 2=Two rooms; B. 1=One bath room; B. 2=Two bath rooms; H. 1=One hall; F.=Furnished; S. 1=One stable; 4.5m=4 miles 5 furlongs.

The amount noted within brackets is the charge for a single person for a day.

Madras to Bangalore, 221. 7 m.

The road is metalled and fit for motors and two rivers excepted bridged throughout and is practicable at all seasons. This is one of the best routes. Madras p. (r. s.). Chingleput District—Poonamalle p. 12·4 m; Sriperumbudur (R.2,B.2, S 1, F., As. 8) 24·3 m.; Raja Chattram 39·3 m., Balichetty Chattram (R. 2, B. 2, S. 2, F., As. 8) 50.1m., North Arcot District—Ocheri Chattram 58.1 m., Ranipet (r.s., R. 2, B. 2 F., As.12) 70.6 m., Vellore (r.s.) 86.6 m., Pallikonda (R.2.B.1,S.1. F., As.6) 99.6 m., Tottalam 107.5 m., Ambur (r.s., H.1,B.2,F.) 117.5 m., Vaniyambadi (r.s.) 127 m. Nattarampalli 137.5 m. Salem District—Bargur (r.s.,R.1. B.2, F., Rs. 1-8-0) 152.3 m. Krishnagiri (r.s., R.3, B.3,F., As. 12) 167.2 m., cross a pass; Kurubarahalli (R.I.B.I.As.4) 171.4 m; Sulagiri (R.2.B.2.F., As.12) 180.7 m; Hosur (R.2.B.2. S.2.F., As.12) 193.1 m. Mysore State—Hebagod 209 m; Bangalore, p. 221. 7m.

Madras to Cape Comorin (Great Southern Trunk Road), 454.5 m.

From Madras to Trichinopoly the road is metalled and practicable at all seasons except between Villupuram and Tholudur where it is partly gravelled. Thence to Cape Comorin it is metalled or gravelled and bridged throughout with the exception of the Vaigai river. The road is fit for motors from Ongur to Villupuram, Veppur to Tholudur, Ammapettai to Manapparai, Dindigul to Madura in parts only and Madura to Ponnakudi, Madras p. (r. s.) Chingleput Dt. St. Thomas's Mount (r. s.) 8.4 m, pass Pallavaram at 11·2 m, and Vandalur (r. s. R. 1, B. 1, F., As. 8) at 19.3 m. Gudavancheri (r. s. H. 2, B. 2, F. As. 12) 23.m, Chingleput p. (r. s. 1 R. 2, B. 2, S. I. F. As. 8) 35.1 m; at 38.6 m, cross the Palar river unbridged; Karunguli (r. s. H. 2, R. 2, S. I. F. As. 8) 48 m; Acharappakam (r. s. R. 2, B. 2, S. I.F. As. 8) 58.3 m; South Arcot Dt. Ongur 64 m; Tindivanam 76 m; Kutteripet 82 m; Vikravandi (r. s. H. 2, B. 2, S. I. As. 4) 91 m; Villupuram. p. (r. s. R. 3, B. 1, S. 3, F. As. 8) 99 m; Arasur (H. 1, B. 1, S. 2, As. 4) 107 m; cross the Gudelam river unbridged; Ulundurpet (H. 1, R. 2, B. 2, S. 2, F. Re. 1) 122 m; cross the Mayar and Manimukathanadi rivers unbridged; Kaludur 141 m, Tholudur 150 m, cross Chinnar. unbridged Trichinopoly Dt. Valikandapuram 162.6 m; Toramangalam. p. (H. 2, B. 2, S. I. F. As. 8) 170.6 m; cross the Odar river fordable at all seasons; Padalur 181.2 m; cross a stream; Samayapuram p. (H. 2, B. 2, S. I. F. As. 8) 195.2 m; cross the Coleroon and the Cauveri rivers bridged; Trichinopoly (r. s.) 204.2 m; Ammapettai 216 m; cross the Chithanatham river unbridged; Manapparai (r. s. H. 1, R. 1, B. 2, S. I. F. As. 8) 229. m;

Madura Dt.—Ayalur (R. 2, B. 2, S. 3, F. As. 8) 242.4 m; Vadamadura (r. s.) 248 m; cross the Santhana Varthani river, unbridged 255.3 m; Dindigul, p. (r. s. R. 2, B. 2, S. I. F. Re. 1) 258.3 m; Ammayanayakkanur, Kodaikkanal Road (r. s. R. 4, B.5 S. 2, F. As. 8) 273 m; Andipatti (R. 2, B. 2, S. 2, F. As. 8. 280 m; Samayanallur (r. s.) 290.3 m; Madura. p. (r. s. R. 6, B. 6, S. I. F. Re. 1) 299.5 m; Tirumangalam (r. s. R. 2, B. 2, S. 2, F. As 8) 312 m; Kalligudi (r. s.) 322 m.

Ramnad Dt.—Virudupatti (r. s. R. 2, B. 2, F. As. 8) 337.7 Vachakarapatti 346.3 m; cross the Konnaseri river by a raised cause way; Sattur. p. (r. s. R. 2, B. 2, F. Re. 1) 354.7 m; a metalled road 24¾ miles long runs from here to Sri Villiputhur cross a few small nalas, unbridged.

Tinnevelly Dt.—Koilpatti (r. s. R. 1, B. 1, S. I. F. As. 8) 368 m; a metalled road 9½ miles long runs to Ettiapuram;

Idaiseval 376 m ; Kayathar (R. 4, B. 2, S. 2, F. As. 8) 386 m : Pandarakulam 397.3 m ; Tinnevelly Bridge (r. s. R. 6,) 402.7 m ; Palamcottah. p. (R. 3, B. 3, S. 2, F. Re. 1) 404.7 m ; Ponnakudi 413.3 m ; Nanguneri. p. (R 2, B. 2, S. 2, F. Re. 1) 423.7 m ; Valliyur 433.3 m ; Panaikudi 438.1 m ; Cape Comorin (Travancore State) 454. m ; (The direct road to cape comorin from Panaikudi is only a branch road via Palavur and Karungulam. This main road goes through Nagar coil. (Travancore State) and is about 24 miles.)

Madras to Hospet (Madras to Bombay Trunk Road), 391.7 m.

The Road from Madras to Vellore is metalled and fit for motors and is bridged ; from Vellore to Anantapur, the road is metalled or gravelled and bridged. From Anantapur to Gooty, the road is metalled and fit for motors. Thence the road is metalled or gravelled as far as Bellary, the remainder of the road is metalled and through partly unbridged beyond Gadiganuru is practicable for carts at all seasons.

Madras. p. (r. s.) Chingleput Dt.—Poonamallee, p. 12.4 m ; Sriperumbudur. p. (R. 2, B. 2, S. I. F. As. 8) 25.4 m ; Rajachattram, p. 39.6 m ; Balchettichatram (R. 2, B. 2, S. 2, F. As. 8) 50.1 m.

North Arcot Dt.—Ocharichattram 58 1 m ; Ranipet p. (r. s. R. 2, B. 2, F. As. 12) 70.6 m ; Vellore p. (r. s.) 86.6 m ; at 91 m ; pass the Katpadi p. railway station.

Chittoor Dt.—Naraharipet p. 99.1 m ; Chittoor p. (r. s. R. 3, B. 2, F. As. 8) 108.5 m ; Venkatagiri p. 121.5 m ; Palmaner p. (H. 2, B. 1, F. As. 6) 123 m ; Lingapuram 142.5 m ; Punganur 153.1 m ; cross 2 Nalas fordable ; Madanapalle (R. 2, B. 2, S. 3 F. Re. 1) 168,1 m ; cross one nala unbridged ; Angallu 174.7 m ; Vepurikota 190.1 m ; cross 2 streams unbridged.

Anantapur Dt.—Chinkatamanapalli 196.1 m ; cross Papaghni stream ; Tanakallu (r. s. R. 2, S. 2, F. As. 8) 191 m ; Kadiri (r. s. R. 3, S. 2, F. As. 8) 205 m. cross a river unbridged ; Malakavemnla (r. s,) 216 m ; Mudigubba (r. s. H. 2, B. 2, F. As. 12) 225.4 m; Dampetta 237.3 m ; cross the Chitravati river unbridged Sanjivapuram 250 m ; Anantapur (r s. R. 2, S. 3. F. As. 8) 273.7 m ; Kudair (R 1, B. 1, S. 2, F. As. 8), 275 m : cross Pennar river unbridged ; Uravakonda (R. 1, B. 1, S. 1, F, As. 8) cross unbridged stream at 297.1 m.

Bellary Dt.—Paramadeyanahalli (R. 2, F. As. 8) 343.7 m ; cross the Hagari river unbridged ; Bellary (r. s. R. 2, B. 2, F.

Re. 1) 352.7 m ; Kudatini (r. s. R. 2, F. As. 8) 364.5 m ; Gadiganuru (r. s. R. 2, B. 2, F. As. 8) 376 7 m ; Papinayakanhalli (r. s.) 384.7 m ; Hospet (r. s.) 391.7 m. Then Nizam's frontier. Madras to Ootacamund (a) *via* Krishnagiri and Bangalore p. 40.7 m ; (b) *via* Palmaner and Bangalore p. 391.2 m.

Tippakadu ; Musinagudi. p. (R. 2, B. 2. S. 2, F. Re. 1) 4.2 m; Sigur 10.2 m ; Kalhatti p. (R. 2. B. 2, S. 4, F. Re. 1) 16.3 m ; Ootacamund. p (r. s. R. 4, B. 2. S. 2, F. Rs. 2) 22.4 m. (c) *via* Salem, Coimbatore. p, and Mettupalaiyam 389 m.

RATES OF FARES.

Under the Madras Hackney Carriages Act V of 1911.

Time.	Pair horse carriages.	Carriage drawn by a single horse or a pair of ponies. First class.	Carriage drawn by a single horse or a pair of ponies. Second classs.	Jutka and double bullock carriages	Single bullock carriages.	Rickshaws.
	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs A.
For First hour ...	3 0	1 8	1 0	0 12	0 8	0 6
For each additional hour,	1 0	0 8	0 8	0 6	0 4	0 3
Per trip for 1st ½ mle.	1 0	0 12	0 8	0 4	0 2	0 2
Per trip for every subsequent ½ mile.	0 8	0 6	0 4	0 2	0 1	0 1
Rate of speed ...	6 miles an hour	5 miles an hour	5 miles an hour	4 miles an hour	3miles an hour	3 miles an hour
Stoppage over 1/4 hour or part thereof.	0 8	0 4	0 4	0 3	0 2	0 2

Minimum period of engagement by time shall not be less than 2 hours.

Madras Motor Cab Rules.

The following are the prescribed rates of the fare and no driver or owner of a motor-cab should demand more :—

(*a*) between 6 a.m. and 10 p.m.	Rs.	A.	P.
For the first mile	0	10	0
For every subsequent ¼ mile	0	2	0
Minimum charge	1	0	0

(*b*) between 10 p.m. and 6 a.m.	Rs.	A.	P.
For the first mile	0	12	0
For every subsequent $\frac{1}{6}$ mile	0	2	0
Minimum charge	1	0	0

Note.—The above rates apply when a motor vehicle is used by four or anyless number of persons.

Detention.—Day or night,

For every 4 minutes	0	2	0
For luggage or goods weighting 20 lbs.	0	2	0

(Goods or luggage to the weight ef 100 lbs. may be carried free in the place of each passenger short of the prescribed maximum.)

No charge for the distance from the cab-stand or garage to the place required, if the distance is less than 500 yards. Detention charge should not commence till 10 minutes after arrival at the required place. No charge for returning from place of discharge to the stand or garage if within municipal limits.

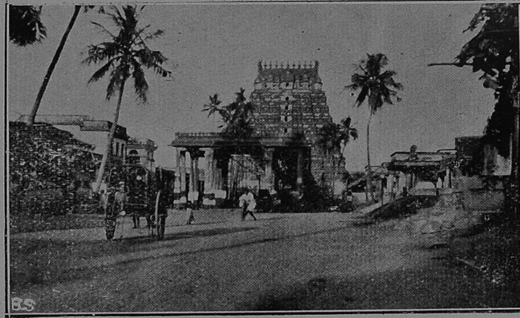
TRAMWAY IN MADRAS.

Main Lines.

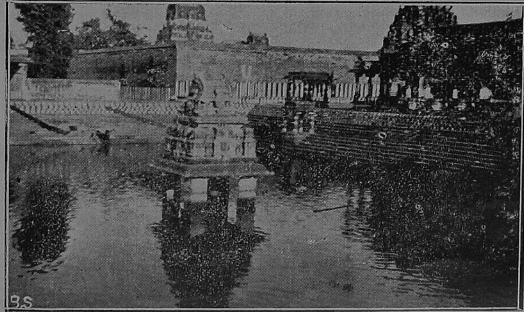
	Miles.	Fare.		
Royapuram to Egmore ...	$3\frac{3}{4}$	0	1	6
„ to Barbers Bridge.	6	0	1	9
„ San Thome ...	7	0	2	6
Washermanpet to Barber's Bridge ...	$6\frac{1}{2}$	0	1	6

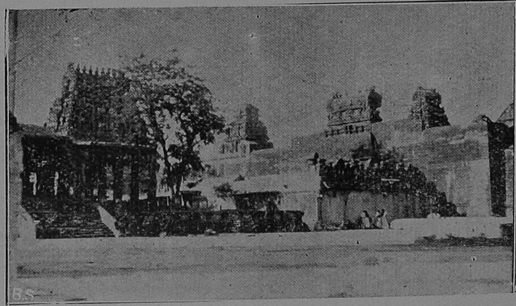
Branch Lines.

Broadway to Washermanpet	$1\frac{3}{4}$	0	1	0
„ Purasawalkam	$2\frac{1}{2}$	0	1	3
Central Station to Elephant Gate.	$\frac{5}{8}$	0	0	6









Sri Varadara'a Temple, Conjeevaram.
,, Tank View.

The Garudaservai Festival, Conjeevaram.
Sri Kamakshi Temple ,,

PART II

PLACES OTHER THAN MADRAS

Chapter I.

CONJEEVARAM.

Its importance.

CONJEEVARAM is one of the seven most sacred places in India. On account of its antiquity, time-honoured associations, its beauty and its numerous temples it is also known a *Dakshinakasi*. The word "Conjeevaram" itself is variously said to mean "a beautiful town", "the central town" and "the place of Brahma" and so on.

It is said that Brahma performed a sacrifice without inviting his wife to partake in the same and that therefore she grew very very angry and took the form of a stream and came running in all haste to extinguish the sacrificial fire. Hence the name of "*Vegavati*" or "she who runs fast" to the river that runs through Conjeevaram.

Regarding the antiquity of the place it may be at once stated that it is as old as Benares in the north and Madura in the south and there are legends to show that the very creation of the world began from this holy city of Conjeevaram.

There are references to Conjeevaram in the most ancient Tamil treatises. For instance mention is made of Kanchi and the Yodatkari Temple there in the *Pathu Pattu*, a work composed about 2,000 years ago. *Manimekhali*, a celebrated epic written a few centuries later tells us how Kanchi was a celebrated city of *Thondainadu* and how when Kaveripattinam was washed off by the sea the citizens migrated to Kanchi and how Manimekhali herself came to Conjeevaram and took part in many philosophical discourses. Later on when Hieun Tsang, the Buddhist pilgrim from China visited Deccan in 640 A. D. he came as far as Kanchi and testifies to the fact that that city was a thickly populated capital city having many Jain, Buddhistic and Hindu Temples

Its History.

About 2000 years ago the Pallavas had their Capital at Conjeevaram and the Pallava Kingdom was a very prosperous, rich and powerful state in India. Subsequently it was conquered by Karikala Chola in the fourth century A. D. In those days the temples were only made of wood. Later on the Pallava king, Mahendra Pothariyan built many rock cut cave Temples at Mamandur, Singavaram, Trichinopoly and Pallavaram. It was during the reign of his son Narasinga Pothariyan that the ancient sea port of *Mahmallai* or Mahabalipuram as it is at present called, came into existence. The Pancha Pandava Rathas, which are so beautiful and excellent and which are standing monuments of Dravidian skill in sculpture, were all caused to be made by him. He is also said to have built a fort at Conjeeveram but nothing of it remains today except a corrupted name of the site which was once crowned by the Pallava citadel. The present "*Palaya*" Medu or the elevated maidan to the west of Taluk office is perhaps the colloquial rendering of the word "*Pallava Medu*"

The city was under the Cholas till about the 12th century when Malikkafur, the Commander in Chief of Allauddin invaded Deccan and plundered Thondai Nadu of which Conjeevaram was the Capital. Later on it passed under the rule of the Vijianagar Kings. Subsequently it was under the sway of the Sultans of Golconda when it experienced its worst days. After the annexation of the Deccan by Aurangazeb, it was under the Moghals whose nominees were the Nawabs of the Carnatic. After the disruption of the Moghul Empire and when there were rival claimants to the Nawabship of the Carnatic, the English helped Muhamad Ali to get back the throne of Arcot. It was for this help that Muhamad Ali granted the district of Chingleput to the English East India Company in 1760. Since then Conjeevaram is under the rule of the British.

It is said that Tondainadu of which Kanchi was the Capital was divided into 24 divisions, that only members of the royal family were appointed satraps of the divisions and that the

elders of the state had the power to elect a king for themselves and that the people lived very happily in those days.

Temples.

Conjeevaram is also known as the City of Temples. It is said that there are 108 Saivite Temples and 18 Vaishnavite Temples in that city. Popularly Conjeevaram is divided into three main divisions viz. Little Conjeevaram, (Vishnu Kanchi) Big Conjeevaram (Siva Kanchi) Pillayar Paliyam (Jina Kanchi).

Little Conjeevaram :—Traditionally speaking Sri Varadaraja of the big Vaishnavite temple came out of the sacrifice performed by Brahma. The temple is built on a small mound called Athiyur or Hastigiri. The image is supremely beautiful and the face is a remarkable one with an exquisitely impressive expression at once serene and smiling, contemplative and composed. It is said that when Deccan was invaded by Aurangazeb, the authorities of the temple carried away the image to a place called Udaiyarpalayam in the Trichy Dt. When the panic subsided and the people prepared to return, the Zamindar of Udaiyarpalayam was so enraptured at seeing the sublime image that he refused to return the image to the priest concerned. And it was only on the threat of an armed attack that he gave back the image.

This incident is still commemorated by a festival every year. Of all the various festivals of the temple, the Brahmotsava or the festival that is celebrated during the month of May is the most important. And the Garudotsavam on the full-moon day of the month of Vaikasi is perhaps one of the grandest festivals in the whole of India which attracts several thousands of pilgrims from all parts of the country. The Hall in the Temple with 100 pillars is a specimen of excellent architecture.

The Yadotkari Temple near the car stand on the way from Little to Big Conjeevaram is said to be a very old temple of the place.

Big Conjeevaram :—The Temple of Sri Kamakshi is indeed very famous. People would have heard the oft repeated saying "Kanchi Kamakshi, Kasi Visalakshi and Madhurai Meenakshi" indicating the three famous guardian deities in all these three most important and sacred places of pilgrimage. It is said that this temple is situated in the centre of the City and all other shrines are only facing this temple which is reputed to be the celebrated repository of *Shakti*. The Goddess Kamakshi is believed to have very powerful influence over the destinies man.

Sri Ekambaranathar koil is another famous temple at Conjeevaram whose traditional origin dates back to the pre-creation time itself! In this temple there are some very sacred places viz. the Kamba river, the mango-tree and Tirukkachi-mayanam or the burning ghat from which Siva began the creation of the world. "Great sanctity is attached to it, on account of the fact that Siva, appeared unto the Goddess Parvati under this tree, when she prayed for Him near the Vegavati river."

The famous hymns of the gifted devotee Jnanasambandha were sung in praise of this *Tirukkachchi—Ekambara* which is a celebrated earth linga or Prithivi linga, one of the five sanctified lingas in south India, the four others being, Water-linga at Jambukesvaram, Fire-linga at Tiruvannamalai, Vayulinga at Kalahasti and Akasa linga at Chidambaram.

The Kachiesvaran Koil is another famous temple in Big Conjeevaram.

The Kailasanathasamy Temple, off Conjeevaram in Pillaiyarpalaiyam is a very ancient temple of antiquarian importance. The building is indeed unique and there is an image of Arthanareswari in the Temple.

Jina Kanchi :—This portion is known as Thiruparuthikunram to the west of the city proper. It must have once formed part of the city and a famous Jaina centre. At present there is an ancient Jaina Temple dedicated to Vardhamana Mahavira their

24th Tirthankara. The more ancient of the buildings and the excellent specimens of Pallava art were perhaps built by some Pallava king who was a Jain. Some of the inscriptions in the Temple are of great historic importance, especially about the district of Chingleput. There are inscriptions which help us to fix the dates of Kulotunga Chola, Krishna Deva Roya and some others. The paintings on the ceiling, though several centuries old, still bear ample testimony to the exquisite skill and workmanship of the Indian painter of by-gone days. They are admired by one and all alike and we are glad to hear that the Superintendent of the Government Museum at Madras has taken a number of photos of these excellent paintings and he has also proposed to publish them at no distant date.

Conjeevaram is also important on account of its association with the famous religious thinkers like Sri Ramanuja, Sri Sankara, Sri Kundakunda and Sri Mallishenacharya.

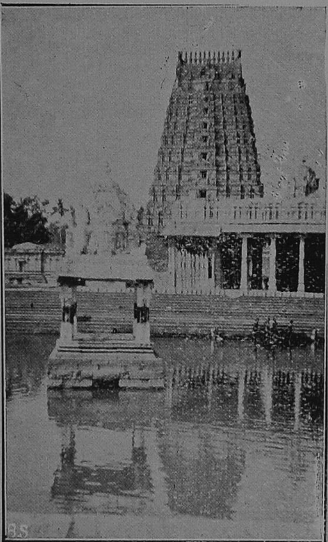
From the dismal past down to the busy present day Conjeevaram has been a very noteworthy city. To-day besides being a very important place of pilgrimage, it is also a famous silk weaving centre in South India. The roads of the City are very broad and with rows of cocoanut trees on either side, they appear very beautiful.

Chapter II.

MAHABALIPURAM (SEVEN PAGODAS)

Its Interest.

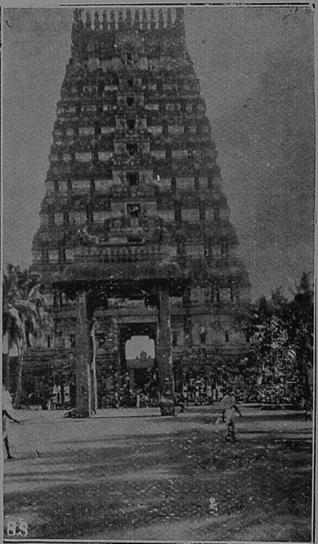
POPULARLY known as Mavalivaram, this place which is of great architectural interest and is visited by the tourist as well as the scholar, is situated on the beach, in the narrow strip of land between the sea and the Buckingham Canal, 32 miles south of Madras and about 20 miles east-south-east of Chingleput. The monuments of this place—now it is only a small village, rather a hamlet—are of very great interest, being regarded as "the very foundation of Dravidian civilisation on its architectural side." The visitor used in former years to take boat on the Buckingham Canal near the Adyar Bridge and in about 10 hours or so reach the place. Now the trip can be done in a few hours by motor from Madras, along the Chingleput Tirukalukkunram road; and the return trip to Madras can be done, if necessary in the same evening after an examination of the place which may extend over the forenoon and afternoon, if the place should be reached fairly early in the morning.



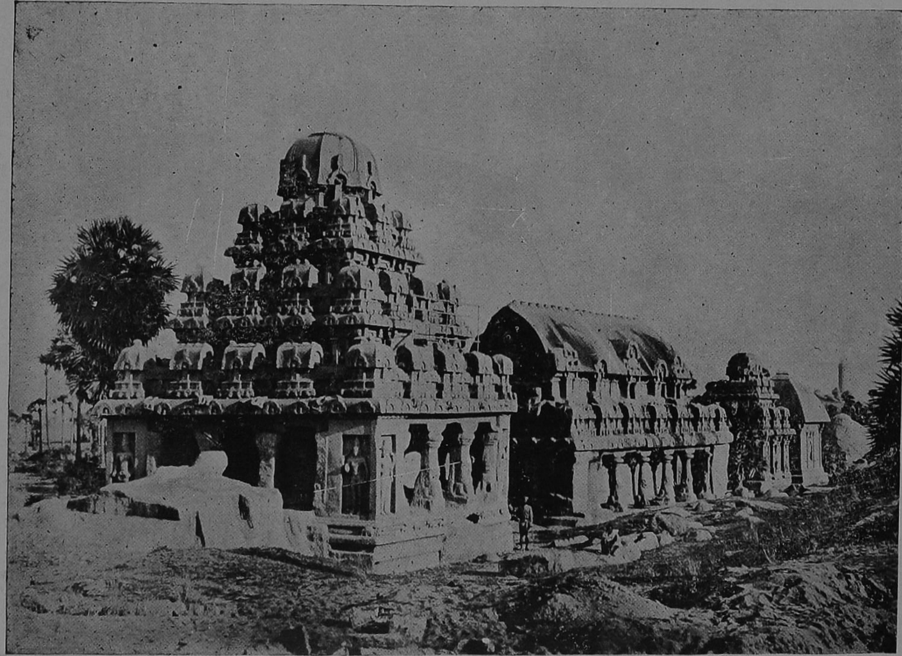
Sri Ekambaresvarar Temple Tank View.



Arupathumuvar Festival.



Sri Ekambaresvarar Temple.



(By the Courtesy of the S. I. Ry.) **The Rathas, Seven Pagodas.**

According to learned scholars like Mr. V. Venkayya and Dr. E. Hultzsch, the name Mahabalipuram is a corruption of Mahamallapuram (named after Mahamalla Narasimhavarman I, the powerful Pallava ruler of Kanchi of the 7th century A. D.) Either the Pallava king founded it, probably as his port,—for contemporary writers e.g. Hiuen Tsang, tell us that men embarked from this place for Ceylon and other regions across the sea—or, as is more likely, the place was already in existence before his time; it was the reputed birth place of one of the earliest Vaishnava Alvars, *Bhutattalwar* who refers to the Vaishnava shrine of the place; and the famous Tirumangai Alvar, calls it Mallai, Kadalmallai (Mallai by the sea) and Mallapuri in his hymns. Tirumangai Alwar's date is supposed to be the 8th century; possibly in his time the town had come to be beautified; but in one of the monolithic caves of the place, we have the statues of two Pallava kings who preceded Narasimhavarman—Simhavishnu and Mahendravarman I—which "if the sculptures are contemporary as they are believed to be, would at least carry the age of this particular monument to the 6th century when one of these kings is believed to have ruled." Thus the place as a Vaishnava Shrine, should have been anterior to the times of Mahamalla Narasimhavarman I, possibly for some centuries before.

Its chief Monuments.

The chief monuments fall into the following 3 classes:—

(*a*) *Monolithic rock-cut shrines*, popularly known as Rathas.

(*b*) *Caves* excavated out of the rock on hill-sides and

(*c*) *Structural buildings and temples.*

The Rathas.

The Rathas are by far the most interesting of these. They are situated to the south of the hill in which caves have been excavated and about some distance from the sea. There are five of them here "probably connected prior to their excavation by means of a continuous ridge." The finest is on the extreme south and is known as the Dharmaraja Ratha consisting of a

shrine, originally intended to be a Saiva one, with a pyramidal tower of storeys and having a number of sculptured figures on the walls. This is dated by learned opinion to the time of Rajasimha Narasimhavarman II Pallava, who lived after the time of Mahamalla. *Bhima Ratha* immediately adjoining it is larger, but of a quite different shape. The other *Rathas*, are named after Arjuna, Draupadi and Sahadeva. The Arjuna Ratha is also pyramidical in shape, as also the last. The *Draupadi Ratha*, the most northern and the smallest has a cell at the back, containing the representation of a four-armed goddess, supposed to be either Lakshmi or Durga, though conical in shape it has not a a pyramidical roof, but a smooth one "on the pattern of a small hut with the roof overlaid with paddy-grass as village houses and huts often are." The *Bhima Ratha* is different in structure from the others being apsidal.

These Rathas struck popular imagination which ascribed them to the Pancha Pandavas, the twins Nakula and Sahadeva counting as one, and Draupadi as the fifth. But they were really intended to enshrine gods and goddesses; and inscriptions on them tell us that the work was begun in the 7th century and was not completed even by the time of Nandivarman Pallavamalla, the last great Pallava sovereign—lasting over a century.

There is another *ratha*, known as the *Ganesa Ratha*, situated at the north of the village, "a singularly elegant shrine" and containing originally a *linga* in the place of Ganesa. It has 3 storeys of the *vimana* and has an inscription to show that it was excavated by a Pallava Atyantakama, probably Paramesvaravarman.

The caves and bas-reliefs.

The caves form the next interesting class of objects to the visitor. The Varaha Cave, still in use for worship contains the relief of Varaha (The Boar Incarnation of Vishnu) in the central wall,) as well as the figures of two kings, Simhavishnu and Mahendravarman I, along with their queens (noted above)—a unique example of statues of royal personages preserved in our

country. The cave has a small mantapa built in front of it which hides its proper view; and it has several inscriptions, the oldest of which go back to the 7th century.

Another cave known as the Mahisa-Mandapa has two fine bas-reliefs representing respectively Vishnu reposing on Sesha, and Mahishasura Vadha, both of them being executed in an animated and spirited style. An unfinished cave-temple stands nearby, dedicated to Siva. "On account of its elevated position it was used at one time as a light-house." There is a bas-relief of Krishna holding up the Govardhanagiri in front of which is a porch; this is accompanied by several scenes depicting familiar figures and episodes of Krishna at Gokula.

Adjoining this Krishna Mandapa is a huge sculptured rock on the eastern face of the hill. The scene is carved in two great masses of rocks, divided by a cleft which skilfully shows a Naga coming up from the earth. On the southern side Siva is represented as a four-armed god with the attendant ganas; and to the left of the god is the lean figure of Arjuna standing on the tip of his left foot and in an attitude of penance; and below him is a temple with men surrounding it carved. Deer hares, lions etc., are also shown probably to give the scene the appearance of a forest. Gandharvas are represented at the top of the bas-relief on the other side. That the scene represents Arjuna's penance has been doubted greatly by scholars of repute. But Dr. S. K. Iyengar of the Madras University thinks on definite grounds that the three tableaux in the bas-relief represent first Arjuna in penance, next the chase, the boar galloping away ahead, and lastly Siva appearing before Arjuna. "The water-course in the middle (formed by the cleft) is merely incidental, and cannot be held to represent the coming of the Ganges."

Arjuna's penance is frequently referred to in the Tevaram hymns of the Tamil saints; and several of the Pallava Kings were devout Saivas. It may be that Bharavi (who wss a famous Sanskrit poet at the court of Simhavishnu and wrote the

Kiratarjuniya epic) might have inspired this great bas-relief scene.

To the south of the Ganesa Temple is an excavation containing several beautiful bas-reliefs, among them being a fine depiction of *Vamana Avatara* which bears a close resemblance to the same figure in the famous Badami Cave (in the Bombay Presidency). There are also at this place reliefs of *Varaha-Avatara* and *Gajalakshmi*. In the hill are what is known as "The Butter-Ball of Krishna—a round piece of loose rock, resting on the hill-slope about 68 feet in girth; Dharmaraja's Lion-Throne which is a rectangular polished slab with the lion couchant at one end; and the so-called "Bath of Draupadi."

The Temples.

With the exception of the modern temple, we have to note the famous Shore-Temple which has a double vimana, one larger and another smaller, that on the land-ward side, being the smaller and possibly the older; while the sea-ward shrine is the larger and possibly the later. The shoreward shrine has a *Vishnu* chamber it its back, i.e., towards its east and this is hidden by the larger shrine facing the sea. The more eastern structure enshrines a huge granite *lingam*. Rajasimha Pallava is supposed to have built the sea-ward shrine; and in the course of building it, he might have "thrown the Vishnu shrine into shade and might have even destroyed parts of it, as that must have faced the sea from the disposition of the image now, both in the shore-temple and in the more modern temple in the town." There is the tradition that the modern temple was built to house Vishnu rendered homeless by Rajasimha in his zeal for the erection of a Siva temple.

Mamallapuram, the product of the artistic genius of the Pallavas is not considered a holy place among Saivas, such as the neighbouring Tirukkalukunram on which hymns have been sung by both Saints Appar and Sambandar. It is however one of the holy shrines of Vaishnava tradition; and Tirumangai Alvar dedicates two decades of stanzas in its celebration. It

must have been, even before the time of the Great Pallavas, a place of Vaishnava worship, connected with one of the oldest Vishnu temples in Kanchi Narasimhavarman Mahamalla beautified it with various rock-cut temples and other works of art; and his successors did the same. His name was given to it; but strangely enough was corrupted into Mahabalipuram and associated with the tradition of Bali.

Tirukkalukkunram.

Otherwise known as *Pakshi Thirtham* is a noted place of pilgrimage, sacred to Saivas. It is situated 9 miles to the south-east of Chingleput and 10 miles to the west of Mahabalipuram, to the north of the Palar and about 10 miles from the coast. The place is also called Rudrakoti, because a number of Rudras are said to have worshipped God Vedagirisvara of this shrine. The hill of the town is the Vedagiri and its 4 summit-mounds are sacred to the four Vedas respectively which are supposed to be embodied in these shapes. Upon the highest point (representing the Athamana Peak, of the hill is erected the temple of Vedagirisvara. "The gentle wind that blows softly across the green-clad sides of the hill, carries with it the aroma of these medicinal herbs, and many a despairing pilgrim feels his strength revive and health return. It is no wonder that at the Sanjivi Ghat (the north-western extremity of the hill) the circumambulating pilgrims stop to drink in the pure air with joyous countenance, nor is it a matter for astonishment that they stay with delight for more than the prescribed period of a mandalam (forty-five days) in the sacred village" (page 7 of *Tirukkalukunram* published by M. M. K. Mudaliar).

The Vedagirisvara Shrine.

There is the circumambulating path round the hill, and near the entrance on the south side is the tank in the rock, known as the *Pakshi Thirtham* (also called *Sampathi Thirtham* whose water is crystal clean and has very good properties. It is near this tank that daily the sacred eagles (two of them, white and a little yellow in the beak) are daily fed at a particular time. These

eagles which are an object of respect are supposed to be in this Kaliyuga two brothers who besought the grace of Siva, and were doomed, for a slight fault, to make, in the shape of the birds, the circuit of different temples till they should get their liberation. It is believed by the people that every day the two eagles bathe in the Ganges, worship at Ramesvaram, feed at Pakshi-Thirtham and sleep at night at Chidambaram. In the yugas previous to Kali, they represented other persons.

The Temple of Vedagirisvara on the hill goes back to Pallava times; and one of the Pallava kings, Narasimhavarman I is supposed to have renovated the central shrine. It is supposed that India, Brahma, Subrahmanya, Adityas and Chandra all worship the Sivalinga of this place; and once every 12 years the thunderbolt of Indra in the form of a lightning stroke enters the temple, passes thrice round the linga and then disappears into the ground, but without doing any injury at all. Near this temple is a cave cut out of the rock, known as the *Orukkal Mantapam*, supposed to have been excavated by Narasimhavarman I Pallava-with two verandahs supported by massive pillars and containing some fine sculptures with a linga in the shrine. According to learned opinion this cave was meant as a place of worship for the three gods of the Hindu Trinity, Brahma, Vishnu and Siva.

The Temple at the foot.

The Temple at the foot of the hill is a famous one, known as the Muvar Kovil (the shrine of the 3 saints, Appar, Sundara and Sambandar) who did not go up to the Vedagirisvara shrine lest they should pollute by their feet the sacred hill and sang their hymns in praise of the god from the ground where the temple now stands. It is a spacious temple and has two *prakarams* (courts). There is a curious *mantapam* in the temple having its

platform resting upon an *amai* or tortoise ; also a picturesque tank known as the Nandi Thirtha where Nandi is supposed to have performed penance for having disobeyed his master on an occasion. It is in this temple that Sundaramurthi prayed for and received gold from Siva ; Manikkavachakar lived here for some time and sang his praise of Vedagirisvara, in which each stanza ends with the line (according to Pope's Translation of the *Tiruwachakam*, The Lyric of the Eagle Mount—p. 260) "And show 'dst thyself upon the Eagle's Hill."

The carvings in this temple represent a certain Chola king Suraguru, who according to the *Sthalapuranam* of the place, reigned at Mahabalipuram and caused the shrine to be duilt. Many valuable inscriptions, some of Chola times, are found in the shrine.

The Thirthas.

There are several *Thirthams* (tanks) in the place sacred to Visvamitra, Agastya etc. One tank, known as the *Sanka Thirtha* is fed by the streams that flow from the hill and is said to possess curative powers, Beautiful *conches* (*sankhas*) are occasionally taken from it ; and once in 12 years the great river-goddesses meet here.

Chapter III.

GINGEE.

The Fort of Gingee.

SITUATED in the north-western corner of South Arcot District, about 18 miles from the railway station of Tindivanam, on the road to Tiruvannamalai, the ruins of the immense fortifications of this remarkable place extend for about an area of several miles, embracing 3 hills which form the angular points of a roughly equilateral triangle with a huge rampart and a ditch. These outer walls enclosing the hills are even now in a state of good preservation, being built of strong blocks of granite. The three hills enclosed in the outer fort form three citadels. Of these the one situated on the west called Rajagiri (originally called Kamalagiri or Anandagiri) is the most impregnable, being nearly 800 feet in height. Just about the middle the hill shoots up at its northern end into a perpendicular and steep eminence, whose summit is cut off from all communication with the only path by a deep chasm about 10 yards wide over which there is a small wooden bridge now. The hill has embrasured walls and gateways built along all its precipitous shelves and edges; and it appears to the observer to be one mass of fortifications rising tier above tier in wild picturesqueness.

The Lower Fort.

At the base of Rajagiri is what might be called the Inner citadel (or Lower Fort) equipped with walls and bastioned gateways, and other strategic requirements. In this are situated two pagodas dedicated to the gods Venkatarama and Pattabirama, which, before their destruction by the French, was adorned with carved pillars and ornamented and sculptured walls-many of the ornaments having been taken away to Pondicherry. The pillars



(By the Courtesy of the S. I. Ry.) **The Stone Bull, Tanjore.**

round the base of the statue of Dupleix in the *Place de la Republique* in Pondicherry once belonged to this place. The Jains of Sittamur, a village in the vicinity, are said to have carried away from these a stone-car for their own use. There are also two huge brick-granaries of great dimensions; and the visitor will find that the least noise made in them echoes tremendously. The Pattabhiramaswami Temple is architecturally worth preserving, particularly the 12-pillared *mantapam* in front of the shrine. There are two tanks in the Inner Fort lying at different levels, named Chettikulam and Chakrakulam. At a corner of the embankment of the former, on its north side, is the masonry platform on which it is said that the body of the heroic Desing Raja (the subject of the well-known Ballad of Gingee) was burnt and his young wife committed *sati*. Above the other tank which is a little higher up is a low circular brick parapet, called the 'prisoners well' into, which prisoners were said to have been thrown and left to die of starvation. There are also in the fort 2 great slabs of polished stone, called the Raja's and the Rani's bathing-stones. Nearby is the Kalyana Mahal, perhaps the most curious building in the place. It consists of a rectangular court surrounded by rooms, said to have been used by the ladies of the Raja's or the governor's household. In the middle of one side of the court rises a square tower of eight stories, built of stone plastered over and having a roof pyramidal in shape. The plan of each of the storeys is the same, being a single room, about 8 feet square surrounded by a verandah which is supported on arches. This is the most prominent building in all the Lower Fort. It has got several curious pieces of earthern pipeware built into the walls, most probably for carrying water down from the upper storeys.

Rajagiri Hill.

The walk up the flight of steps to the summit of Rajagiri is very pleasant, the grey granite steps leading through thick green jungle. On the plateau of the hill, under the shadow of the steep summit, is a grove of tamarind trees in which there is a temple to Kamala Kanni Ammal, the *genius loci* of the place, to

which buffaloes are periodically offered as sacrifice. The temple has been standing from very ancient times. On the top of the steep summit, divided from the path leading to it by a chasm, is a fairly level space containing a shrine of God Ranganatha and a mantapam, two big masonry granaries, a masonry flag-staff, a structure of very thick walls, intended possibly as a magazine, and another chamber, known as the treasury. There are two springs of water in the rock, which never run dry.

Krishnagiri and other places.

Krishnagiri, the next in importance of the hills, is on the north of the place, and contains two stone-built granaries, a mantapam, a temple to God Ranganatha who was the patron deity of Raja Desing, and a curious edifice with a domed roof, known as the audience-chamber, and containing arcades on pointed arches built in the Indo-Muhammadan style. Chandrayan Drug, the 3rd hill on the south, is the least important and contains now nothing worth mention except an empty mantapam.

All the buildings in the Gingee Fort are now conserved by Government and many of them have been repaired.

The origin of the name.

The origin of the name of the place is obscure; the name Senji is derived variously from Sanjivi, the panacea of Hindu mythology, and from Singavaram, a neighbouring rock-cut Vaishnava shrine whose god is supposed to be the chief deity of the locality. According to legend, a virgin Senjiamman, committed suicide, along with her six virgin sisters, because they were threatened with a violation of their chastity; their spirits are even now believed to be haunting the place; and each of them has got her own little shrine. Senjiamman who is worshipped on one of the hills gave her name to this particular rock; and this name afterwards came to be applied to the whole place, including the hills and the village below. One other of the sisters, Kamalakanni Amman is worshipped in a small shrine on Rajagiri, as noted above.

The history of the place.

The early history of the place is very difficult to construct. It is not probably earlier than the 11th century when a feudatory of the Chola was ruling at the town of Singavaram in the neighbourhood. During the period of Chola decay in the 13th century, Gingee should have arisen as an independent principality. At first it was ruled by a dynasty of shepherd chiefs, known as *kous.* Then the place came under the rule of the Rayas of Vijayanagara, one of whose early chiefs, the Brahman Gopanarya, exercised sway from this place, and recovered from the Mussalmans the image of God Ranganatha and removed it from Tirupathi to Singavaram. After keeping it for sometime, he is said to have taken the god back to its temple at Srirangam and reconsecrated it.

The Naick chiefs, also feudatories of Vijayanagar, ruled over Gingee for a long time from about the beginning of the 16th century. The construction of many of the buildings both in the upper and the lower forts should be ascribed to them; and they were besides great patrons of learning. It subsequently came under the control of the Bijapur Sultan and subsequently under that of the celebrated Sivaji. The Marathas strengthened the place very much and used it as their headquarters when they had to fight Aurangzib away from their own native land.

After an exhausting 8—years—long siege, the Mughals were able to wrest the fortress from the Marathas in 1698. A few years later Aurangzib granted Gingee as a fief to a Bundela chief named Sarup Singh. His son, Desing, was head-strong and short tempered provoked a quarrel with the Nawab of the Carnatic and died bravely fighting against tremendous odds. Even now wandering minstrels sing to groups of simple villagers gathered under the banyan-tree, of the heroism of Desing of Gingee, of how he loved and fought and fell; as well as of his brave *Sati* queen. Later Gingee was captured by the French General Bussy by a brilliant attack, only to be taken along with the other forts of the Carnatic by the English in 1760. But though freed from the ravages of war, the place became a prey to malaria, and was rapidly deserted and depopulated. It has however begun to revive in recent years and has been made the head-quarters of a taluk.

Chapter IV.

CHIDAMBARAM AND ITS GREAT NATARAJA SHRINE.

THIS sacred town—now rapidly growing into size and recently endowed with a big first-grade English College teaching up to the Honours standard and several institutions of Oriental learning by the munificence of the well-known Nattukottai philanthropist, the Hon. S. Rm. M. Amnamalai Chettiar—is famous for the great temple of Sri Nataraja which is one of situated in the middle of it and which is one of the most venerated Saiva shrines of South India.

The Walls.

The temple contains a well-known and ancient Vaishnava shrine as well; and is one of the largest, the walls the most ancient and the. most sacred of all Hindu shrines. It covers an immense area of about 39 acres; and is surrounded with two high walls faced with dressed granite—the outer of which is regarded as having been built by Virappa Naick (1572-95) of Madura who made improvements also in the Trichinopoly Fort and in the fort at Aruppukkottai in the Ramnad District, and also beautified and extended the great Minakshi shrine of Madura. Both the enclosing walls are about 30 feet high; and outer is faced with stone on both sides throughout. It is these walls that enabled the conversion of the Temple into a fort during the Carnatic and Mysore Wars of the 18th century and made it the scene of some fighting. Outside run the present four car streets about 60 feet wide, lined with graceful rows of cocoanut-trees on both sides; and these streets are said to cover the site formerly occupied by the ditch which once formed part of the fortifications.

The Gopurams.

The inner of the two walls is pierced on each of the four sides in the middle by a great Gopuram, the lower part of which is of

stone, which is not however elaborately sculptured; and the upper portion is of brick and mortar profusely ornamented with plaster figures of men and objects of Puranic mythology.

The northern Gopuram was built by Krishnadeva Raya, the great ruler of Vijayanagar (1509-1530 A. D.). The southern Gopuram bears on it the Pandya crest; and the eastern one bears inscriptions of Sundara Pandya who lived about 1250 A. D. This last was repaired in the latter part of the 18th century by the well-known Pachaiyappa Mudaliar whose benefactions are spread throughout South India and in whose name a Choultry and an English High School are maintained, at the place besides several *Kattalais* in the temple. The east Gopuram bears representations of Pachaiyappa and his wife; and the agraharam outside it, known as the East Sannadhi, was also founded by him. On all the Gopurams, the most common among the sculptured panels of stone are the dancing figures-symbolical of the central idea of the temple, *viz.*, the mystic dance of Siva who appears here as Nataraja, the god of dance.

The Origin of the Temple.

The central core of the temple goes back to Pallava times certainly, if not to earlier epochs. According to legend it was founded by one Svetavarman who was cured of his leprosy by bathing in the Sivaganga Tank and made the Hiranyavarma Chakravarthi (the golden-bodied emperor). Even before his time the *Dikshitars*, who are a small endogamous community of temple-priests and tie their top-knots of hair round to the side of their foreheads and who manage the temple which they regard as their property, are supposed to have come from Benares to the number of 3000 (they are now only about a couple of hundred families or less). When arrived at the shrine, one of the three thousand was missing and when a search was made for the missing one, the Lord Siva himself came down as the one. They claim for themselves a divine origin and declare that Brahma took them from Tillai—Chidambaram is known as *Tillaivanam* (Tillai-forest) from a shrub Tillai (mangrove?) which used to abound in the nighbourhood—to

Benares to perform a Yaga; and they strayed at the latter place till Hiranyavarma, at the instance of the diety, called them back.

Its management.

All the married Dikshitars—and they marry very early—have a voice in the management of the temple; and a certain number of them are always on duty at the temple; and they periodically meet in the Deva Sabha—one of the five *Sabhas* of the shrine—to transact business, when a Pandaram brings a lamp from the Nataraja shrine and acts as the convener of the meeting, to preserve the appearance of the perfect equality of the Dikshitars. Each has his own particular clientele; and all share in the general perquisites of the shrine.

Its Growth.

The Devaram hymners mention the existence of the *Kanaka Sabha* (the golden hall), ever the most important shrine and the abode of Nataraja. Parantaka Chola, one of the great Chola sovereigns of Tanjore of 10th century, is recorded to have covered this shrine with plates of gold; and Vikrama Chola who ruled in the 12th century claims that he covered a considerable portion of it with gold. The great poet-saint, Manikkavachakar who is put in the 8th century by G. U. Pope (*Tiruvachakam*) frequently sings of the glory of *Chittambalam* (the shrine of wisdom) of which Chidambaram is a variant) and of *Ponnambalam* (the shrine of gold) and of the Lord Siva who dances here—He sings; "Him have I seen in Tillai's court where worships all the world."

Manikka Vachakar.

The saint's whole life may be regarded as one continuous glorification of Chidambaram; and the many hymns that he composed of the God of Tillai are extremely beautiful. Here the saint won his greatest triumph by refuting in argument the Ceylon Buddhists who had come to overthrow the Saiva cult. "His hymn connected with his victory is even now sung in the temple on the anniversary of the event. It was here also that

his hymns were taken down from his lips; and once a year the god is taken to the spot where this was accomplished. Finally it was within the shrine of which he had sung so often that he at length obtained final beautitude" (Francis—*South Arcot District Gazetteer* 1906-p. 274).

Saint Nandanar.

It was also at Chidambaram that the great Pariah saint Nandanar, worshipped and obtained his final beatitude; and the tank (known as the Homakulam) where he bathed before he performed the rites which converted him to saint-hood, is to be seen to the south-west of the temple.

The Amman Shrine.

The enclosed buildings in the shrine are numerous and though they have grown unconsciously and in very many stages and are not part of any one general scheme, their general effect is striking enough. The Amman shrine (sacred to Sivakamasundari) is a beautiful structure, remarkable for its porch which, according to the high authority of Fergusson, is 'of singular elegance' and whose roof is supported by a peculiar and skilfully arranged system of "vaulting or rather bracketing shafts." The whole shrine, though modernised—the Nattukottai Chettis have repaired and in a few cases spoiled the old architectural beauty of the temple—still preserves its ancient elegance and is picturesquely enclosed in a paved court surrounded by a gallery supported by graceful columns and two storeys in height.

The Shrine of Subrahmanya.

North of this shrine is the temple of Subramanya known as the Pandyanayakan Kovil, which has recently been repaired and

is built on a high basement whose sides are beautifully sculptured, the roof being supported by a number of finely worked pillars. The sacred Sivaganga tank is surrounded on all sides with stone-steps and by a beautiful pillared cloister recently renovated,

The Raja-Sabha.

To the east of it is the famous 1000-pillared Mantapa—often called the Raja-sabha or the Hall of State—a forest of granite pillars, with a series of brick-vaulted halls running down the middle and passing through magnificent stone steps to the courtyard on the south. A number of slender granite columns dot this courtyard and serve as the posts for the big festival *pandal* which forms a continuation of the hall. It was in this hall that many of the Pandya and Chola rulers crowned themselves hero-victors on return from their victorious campaigns.

The Inner Enclosure and the shrine.

The innermost enclosure to the south of the tank contains 4 out of the 5 *sabhas* of which the shrine is composed; *viz.*, the *Deva-sabha*, the *Chit Sabha*, the *Kanaka sabha* i.e. the porch in front of the idol and the *Nritta Sabha*. This last, situated close to the southern wall of the inner enclosure and facing the Kanaka Sabha (and now sadly mutilated on the sides) is a most beautiful

structure—a celestial vehicle of a mantapam adorned with finely-carved wheels and horses on either side. The stylobate is ornamented with dancing figures; and the domed rooof is supported on finely-carved pillars; and Fergusson speaks of these carvings as "more graceful and more elegantly executed than any others of their class, so far as I know, in South India." A modern cloister of great width runs round the walls of the inner enclosure and will be complete but for the projection of the Vaishnava Amman shrine which stands in the south-west corner. In the *Chit-sabha*, beside the God Nataraja is supposed to be enshrined the *Akasa* Linga (ether linga) one of the five "lingams of the elements in South India." This is symbolised in what is known as the Chidambara *Rahasya* indicated by a small space behind the idol, faced with *chakra*-stones and a long string of golden *bilva*-leaves.

The Mulasthana.

Near the Deva Sabha and situated between the wall enclosing the Chit-Sabha and the inner enclosure wall is the *Mulasthana* shrine, whose walls are known by the name of Vikrama-Cholan Thirumaligai. Up to the time of this king, the transactions of the temple were in the name of Chandes-vara; and the image of Siva-linga in the Mulasthanam was long considered to be the *sanctum sanctorem.* The prominence of the Nataraja shrine was probably of later growth, as is further indicated by the provision made in the Chola subcriptions for the singing of the Devaram hymns only in the Mulasthanam (Inscription No. 341 of 1913—in the Govt. Epigraphist's Report).

The Vaishnava shrine.

The Vaishnava shrine in the inner enclosure is dedicated to Govindaraja, in his form of Vishnu sleeping on the Serpent. It is a sacred spot for Vaishnavas and has been praised by some of their Alvars. The account of this shrine which was brought into great prominence under the later Vijayanagara kings, having suffered an earlier eclipse under the Cholas, is interesting and would indicate the general trend of Saiva-

Vaishnava disputes that must have had their origin soon after the time of the Nayanmars and the Alwars.

The Sthala Purana.

The *Sthala Puranam* of the shrine is entitled the *Koyil Puranam*—as *Koyil* is the name applied *par excellence* to the Chidambaram shrine. This Puranam is attributed to Umapathi Sivacharya, the author of many treatises, and one of the founders of the Saiva Siddhanta. He was the greatest of Saiva schoolmen and was a native of the place. In the Purana we are told of Vyaghrapada (the Saint of the Tiger-foot) and of Patanjali (the Serpent-Devotee)—the former giving his name to a part of the town known as Puli-yur (the tiger-town) and the latter being regarded as *Adisesha* who becomes a devotee of Siva. Both these planted a hermitage and enshrined a lingam; and by-and-by they got up the great festival (*Arudra-Darasanam* coming off on the *Tiruvathurai* Nakshatra in the Tamil month of *Margali* which is still observed as the grandest festival of the district—The stories of Patanjali and Vyagrapada are possibly inventions "to link on the Saiva system of the south with Vedic times". And the Story of *Tillai Kali* having been shamed by Siva's dance into running away from the place—her tample still stands outside the bounds—is symbolical of the supersession of the previous popular cult by Saivism.

The Town.

The own has two fully equipped High Schools, one of which is maintained out of Pachaiyappa's Charities and the other owes its origin to the munificence of Dewan Bahadur Ramaswami Chettiar, the elder brother of Sir Annamalai Chettiar, who also financed the water-supply scheme of the place and thus contributed largely to alleviating the long-felt want of good drinking water. There are numerous choultries and matts at the place.

Chapter V.

KUMBAKONAM.

THIS ancient and sacred city is situated on the main line of the S. I. Ry. 200 miles from Madras. (N. Lat. 0'57 and E. Long 79'25). There are various explanations given for the name of the city. It is said that it takes its name from the presiding deity Kumbesvara. According to a puranic story, at the end of the last *yuga* there was an universal deluge and Brahma created the world again at the dawn of this *kaliyuga*. Siva "declared that after the destruction of the world a pot full of *Amrutha* (nectar) would move on till at last it would settle in a certain holy spot. Thus the divine pot reached Kumbakonam, when Siva in the form of a *Kirata* (hunter) loosed an arrow at the pot which broke, and from which scattered many fragments—which accounts for so many temples in Kumbakonam."

The Mahamagha Tank and Festival.

This is the only place where the Great *Mahamagha* festival which occurs once in 12 years is celebrated in the month of February. "Astronomically the planet, Jupiter passes over Leo on the Great *Mahamagham* festival day, when it is said, to exercise certain powers over the waters of the Tank and saturate it with mineral properties." On the same occasion there is a lake in Kotihar (Kashmir State) which as the result of Jupiter passing over Leo gets a full supply of water though it continues dry for the remaining 11 years !! (*South Indian Shrines* p. 321.)

This is the only place where there is a temple dedicated to Brahma the Creator. Very great importance and sanctity is attached to the famous *Mahamaha* Tank and festival. It is said that Siva out of infinite compassion and grace for the suffering humanity who were groaning under the heavy load of their accumulated sins suggested to the 9 river nymphs "that all of them should go to the Tank in the month of *Masi* (Feb.—March when the asterism Makha (Leonis) holds sway and that God

by his presence on that occasion would wash them of their sins. Even to-day may be seen on the right side of this tank a shrine containing the "9 Virgins, Statues," viz., the Ganges, the Yamuna, the Saraswathi, the Narmada, the Godavari, the Kaveri the Mahanadi, the Payoshni and the Sarayu and these are supposed to bathe in the Tank on the *Mahamagham* occasion." Since this festival is celebrated only at Kumbakonam and that too once in 12 years, several lakhs of people visit the city from all parts of India. The sick and the sonless people go there in all piety to take a bath and they invariably get their desires fulfilled if they only have the neccssary!

Sri Ramaswami Temple.

This is a very famous shrine and it is said that idols of Rama and Sita were found by the King of Tanjore at Darasuram and the king had a temple built at Kumbakonam and installed the images there. Sri Rama is here seen in his coronation robes.

The Kamakoti Peeta of Sri Sankaracharya had its origin in Conjeevaram. It was transferred to Tanjore and then to Kumbakonam where it continues now also.

The Sarangapani Temple and the Nageswara Temple are also important shrines.

Kumbakonam is a city of great importance, historic and puranic and even now it continues to be so. It is one of the very densely populated cities in South India and it is famous for lace and silk weaving. It is also a famous centre of bronze industry.

The City has a first grade Government College which has produced some of the distinguished leaders of South India. It is on account of its high standard of efficiency and culture, it is known as the *Cambridge* of South India.

Tiruvarur.

People would have heard the oft-quoted Tamil saying, "*Kamalayil Pirakka Muthi*, and *Kasiyil Erakka Mutthi*" which means that those who are born in *Kamalai* or Tiruvalur and those who die in *Kasi* or Benares will go to heaven. Thus the

sanctity of the place goes without saying. Historically, it was a Chola capital.

• Sri Tyagaraja shrine is a very famous one and " the idol is supposed to have been brought down to this mundane world by King Muchukunda, who is said to have obtained it from King Indra, King of Heaven. It is said that Sri Tyagaraja performed about 364 lilas or miracles in this place. The most popular and celebrated mircle is briefly this :—That once the heir-apparent to the throne of King Manu Chola went about the City in a chariot. In spite of very many precautions on the way a calf skipped on the way to cross the road when it got itself crushed under the heavy wheels of the chariot. On seeing this the mother cow was deeply moved with sorrow and hastened to the Palace and caused the *Araichi-mani* (Intimation-bell) to be rung. Thereupon the King came to know all that had happened and ordered that his son should be slain on the same spot for his negligence and rashness, when the ministers failed to execute his orders he himself ran his car over his son. As soon as he did this, what should he behold except the divine forms of Mahadeva and Parvati before him extolling him for his stern love of justice and duty. The calf and the child were brought to life immediately and blessed. There are images in stone which bring home to the mind of the visitor all the incidents of this story most graphically. There is also an inscription of King Ko-Parakesarivarman (dated A. D. 1118-1135) which refers to this very interesting legend.

As in Chidambaram there is a *Rahasya* at Tiruvalur also. The breast of the God here is always invisible to all even the Gurukkals (priests) having not seen the same.

The Thousand Pillared Mandapa is of the most beautiful structures of the place and some of the celebrated hymns, "*Tevaram*" of Sundara were sung at this place.

It is also said that there was a short-cut to Heaven through an underground passage called *Nagabila.* Those who worshipped in this place were sure of seats in heaven.

Indra himself, fearing congertion in the celestial world closed this passage with a hillock known as *Arunasringam.*

Negapatam.

This is a very important seaport town of the Tanjore District. It is also the terminus of the Tanjore—Negapatam Railway Line. The temple of Kayarohanaswami and Nilayathakshi is a very famous one. "The deity Tyagaraja in the temple is considered very important. The metallic figures of *Panchamugha Vinayakha* (the five-faced Elephant God), also known as *Heramba Ganapati* and of Sattayappa in a separate shrine on the west are of great sanctity. The stone work of the Ashtadikpalas or the guardian angels of the eight cardinal points is also a fine piece of workmanship, and occupies a prominent place over the sanctum of the deity." (*S. I. S.*)

Negapatam seems to have been a Buddhist centre in ancient days and prior to that it ought to have been a Jaina Colony. For even now, in the city and its suburbs Buddhist and Jaina images are found in large numbers under the ground. It was only some three years ago that while a man was digging a well he came accross a huge store of Buddhist and Jaina images in gold, silver, bronze, copper etc., numbering more than 500 in all.

The town is also important on account of its early connection with the Portuguese and the Dutch, To-day it is a bust port and mails to Singapore and the Far East are sent to Negapatam for shipping.

Nagore.

Nagore is a very famous place of pilgrimage for the Muhamadans. It is said that the famous Muhamadan Saint Miran Sahib lived and died here. It was over his tomb—(*durga*) that a stately minaret in brick and plaster was constructed by Pratap Singh, Rajah of Tanjore. St. Miran Sahib is said to have performed several miracles and during the annual *Kandiri* festival in autumn, thousands of people, irrespective of caste or creed go on pilgrimage to the sacred *durga* at Nagore. Many interesting stories are told of the superhuman powers of the shrine.

Vedaranyam.

Vedaranyam is also known as Kodikkarai. It is famous as the *Adi Setu* and a bath in the sea at this place is believed to have the efficacy of washing away all the sins of the devotee. Rama himself is said to have "expiated in this place the sin of having killed Ravana in a previous "era." The Vedas worshipped God the Almighty here and hence its name and its great sanctity. There are a large number of inscriptions which are important from an historical and literary stand point. Some of the soul—enrapturing *Deverams* on the "*Maraikattu Manavalan*" were all sung here in praise of the God at Vedaranyam.

Dheepangudi.

About seven miles from Tiruvalur and some 3 miles from the Vettar Ry. Station, in the Nannilam Taluk is a a hamlet called Dheepangudi. There is a very ancient Jaina temple and from a look at the central image it is estimated that it must have been several centuries old some verses traditionally sung in praise of the temple says "Kusa Lavar Kanka Koil" meaning "the temple seen by Kusa and Lava," the sons of Rama, perhaps during their sojourn in the south. It is also said to have been once a Jaina centre of learning and the author of the celebrated didactic poem "*Aranericharam*" flourished here.

Chapter I.

TANJORE.

The City and its History.

TANJORE City is the capital of the rich deltaric district of that name, situated in a dircct line 182 miles, *S. S. W.* of Madras and over 200 miles along the main South Indian Railway route from the seat of the Presidency. The city is a very old one and came into great prominence as the capital of the powerful Vijayalaya Chola dynasty which attained to overlordship over all South India in the 10th and 11th centuries of the Christian era. Before their time it was the capital of a small chief known as the Muttaraiyan. It was embellishad with the great fortress temple of Brihadisvara by the piety and devotion of Raja Raja the great (985—1013 A. D.) Later after the disappearance of the Cholas it came under Vijayanagara sway; and like several others of dependencies it passed on under the independent rule of a family of Nayak chiefs. The founder of this line was one Sevappa Nayak; his successors were Achuthappa, Raghunatha and Vijayaraghava whose rule extended over little more than a century and a quarter from about 1530 to about 1662 A. D.

These Nayaks were not as powerful as those of Madura. They had to give up to the latter the town of Trichinopoly in exchange for the Vallam Fort, situated about 8 miles S. W. from Tanjore, which came to be the chief residence of some of the later rulers of the place. Even before the time of the Nayaks, the irrigation of the delta by distributory channels from the Kaveri had attained to a high degree of elaboration and perfection; but they also helped by building a few small works of distribution and drainage such as wells and sluices.

"But all the forts and fortresses in the district and almost all the Vaishnava fanes were built (or extended) by them." It was also during the rule of the Nayak Rajas that the Portuguese settled at Negapatam where they were later superseded by the Dutch and the Danish East India Company acquired Tranquebar. The French made their settlement at Karaikkal only in 1736.

Govinda Dikshita, the minister of the last Nayak who fell before his Madura rival, was a great patron of learning and literature.

The tragic defeat and death of Vijayaraghava Nayak along with his heroic son, is still marked by the shattered tower of the Zenana in the south-western corner of the palace which was filled with gun powder and set fire to by the Nayak in order to prevent his womenfolk from falling into the hands of the enemy.

Shahaji, the father of the celebrated Sivaji, is said to have acquired the kingdom of Tanjore when serving as a general of the Bijapur Sultan in the Mysore and Carnatic regions. But whether it was acquired actually by him or by his second son Ekoji (Venkaji) is doubtful. Probably Shahaji had previously invaded Tanjore for the purpose of levying contributions. Certainly Ekoji was in possession of the kingdom by 1674. Sivaji tried to dispute the possession with his brother and came to a compromise.

Its acquisition by the English.

Ekoji died in 1686-7 and was followed by his sons, the last of whom Tukoji reigned between 1728 and 1735. There were some slight conquests of the Marava country to the south. But these were more than set back by the forced contributions exacted by the Nawabs of Arcot and by dissensions in the royal family itself. The English began their first interference in Tanjore affairs in 1749 and later on behalf of the Nawab of the Carnatic wrested the kingdom and kept it for a time for the Nawab (1773—76). Tanjore suffered from Hyder Ali's invasion of the Carnatic in 1781. Later the English took advantage of

an adopted succession in the Maratha ruling family and by treaties in 1787, 1792 and 1799, acquired first the right of collecting the revenues, and later all the kingdom except the Fort of Tanjore and a number of villages and palaces which formed the personal possession of Saraboji, the adopted son who was raised to the throne. Saraboji was a patron of learning, having been educated on western methods by the celebrated missionary Swartz and greatly improved the collection of manuscripts and books in his palace library still existing as one of the most valuable collections of manuscripts though a great many literary treasures have been stolen or given away in the shape of the Sarasvati Mahal Palace Library in the Tanjore Palace.

Upon the death of the last Raja in 1855, without male heirs, direct or collateral, the title and dignity of Raja became extinct. Recently after prolonged litigation the private property of the last Raja has been finally disposed of.

The Great Temple of Brihadesvara.

The City of Tanjore, the centre of life and art in the district, comprehends two fortresses, the smaller fort enclosing the Temple of Brihadesvara (or Rajarajesvara) being very strong and in very good repair. The walls are strong and built of large stones and on the corners of the ramparts are cavaliers. The ditch is broad and deep, though dry, and is cut out of the solid rock and has a well-formed glacis. It joins on one side, (by a connecting garden near which is situated the celebrated church built by Swartz) with the larger fort containing the Raja's palace, durbar-hall etc.

The Great Pagoda is a perfect example of the Dravidian pyramidical shrine. The Vimana, the most artistic of its kind, rises over the shrine itself in stately grandeur. Its square base is 82 feet in the sides and two storeys high, of simple outline, but sufficiently relieved by niches and pilasters. Above this the pyramid gopuram rises in 13 storeys to the summit. The latter is crowned by a dome consisting of a single stone, 25½ feet square; which was conveyed to its position almost 200 feet above

the ground level by means of an inclined plane commencing at a village, still called Sarapallam (Scaffold Hollow) situated 4 miles distant from the shrine.

The shrine stands in a courtyard very well-proportioned to its size; and in front of it is the *mantapa* containing the celebrated stone-bull (or Nandi)—the biggest and most beautiful of its kind and being a very finely and naturally carved monolith of black granite or syenite. In the north-west corner of the courtyard is the graceful small shrine of Subrahmanyaswami, built of a pale quartzose gneiss, which is "a perfect gem of carved stone-work; and the tooling of the stone in the most exquisitely delicate and elaborate patterns is as clear and sharp as the day it left the sculptor's hands; it is justly an object of great pride to the people of Tanjore" (The Tanjore Manual, quoting R. Bruce-Foote—p. 244).

This beautiful temple was the creation of the great Raja Raja to whose glory it is an everlasting monument. It was built by a Brahmin military officer of the Chola named Krishnan Raman who also constructed the two fortified enclosures round the temple. The walls of the central shrine are full of inscriptions recording royal gifts to this great shrine. The royal palace of the vanished Cholas was situated to the north of the temple.

The Palace.

The Palace Fort is a large enclosure in which the prominent style seems to be the arched halls and galleries coated with chunam plaster. The durbar-hall and the *Jirat khana* where stands the marble statue of Sarboji by Chantrey are worth close inspection. The Zenana known as the Mangala Vilas is

another noteworthy structure in the Palace. The marble statue of Swartz executed by the celebrated sculptor Flaxman is placed in the Church by the side of the Sivaganga Tank in the smaller fort. It was executed by order of the grateful Sarboji. The slab of stone which supports the Raja's statue in the Palace is worth also a close notice. Sarboji, besides constructing numerous Choultries in the various parts of the district, erected a miniature minaret and castle at Saluvanayakkanpatnam (on the Palk's Straits) in 1814 to commemorate the triumph of British arms and the fall of Bonaparte *

Tanjore was the centre of music and the fine arts under its Nayak and Maratha rulers. It still continues to enjoy its premier position in this respect.

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* A short visit may be paid by the visitor to the neighbouring town of Tiruvaiyar (Tiruvadi) a great shrine dedicated to God Panchanatha, near which the distributory system of the river Kaveri begins and where is a good old Sanskrit College founded by the Nayaks.

Chapter VII.

TRICHINOPOLY.

TRICHINOPOLY the big railway junction and the head quarters of the S. I. Ry. is a very ancient and famous town. Historically it is of very great importance. It was more or less the capital of the Cholas since the latter had their capital at *Urayur* which is situated only at a distance of a couple of miles from the town. Subsequently the Naik Kings of Madura had Trichinopoly as their Capital.

The puranas attach a very great sanctity to the place. It is believed that Trichinopoly or "*Dakshina Kailas*" forms part of mount Kailas and that the town derives its name from a three headed Rakshasa named Tirisirasu "who worshipped the god here and obtained all his boons."

One other tradition : once a lady started to go to her pious daughter who was in labour. But the mother could not go on her way since the river was full of floods. God took pity on the pious daughter and took the form of the mother and played the roll of midwife. Hence the god is also known by the endearing words, "Thayumanavar"—"he who became the mother also."

The celebrated Saiva saint Thayumanavar also takes his name from the God of this place. He was the son of a minister of the Vijayanagar dynasty who ruled over this place.

It is said that "Hanuman the favourite disciple of Rama visited this place and there is a mark in the Temple signifying this event."

The '*Ucchi pilliar koil*' the temple of the Vinayaka at the top of the hill is famous all over the South India. This Vinayaka had a depression on his head which is explained thus :—That after his coronation at Ayodhya, Sri Rama gave an image of

Vishnu to Vibhishana, the brother of Ravana, "strictly enjoining him not to place it on the ground. While Vibhishana was carrying the image to the South, he found Vinayaka in the disguise of a Brahman youth standing near the modern site of the Srirangam temple. Vibhishana who had to ease himself, entrusted the image temporarily with the youth, telling him at the same time not to place it on the ground. But the boy inadvertently placed it on the ground. On his return Vibhishana found that the image had been installed at Srirangam and could not be removed. This is the origin of the God Ranganatha of Srirangam. Vibhishana in his fit of anger chased the boy to the summit of the Trichinopoly rock, but he found the boy was none other than Vinayaka. Vibhishana, who was still more enraged at this sight, struck Vinayaka on the forehead, and when his temper cooled down begged the deity for forgiveness. This incident accounts for the depression referred to previously."

Trichinopoly, as the scene of the retreat of Muhamed Ali therein and the formidable but futile siege by Chanda Sahib is of very great importance to the students of Indian History.

At present Trichinopoly is a very important educational centre in the south next only to Madras. There are three very famous Colleges, St. Joseph's College, S. P. G. College and the National College. It is also a busy industrial Centre; the Cigar manufacture is a very famous one.

Uraiyur.

Very near Trichinopoly is the ancient capital of Uraiyur which is certainly worthy of visit by all who are interested in South Indian antiquities (see Introduction p. 9.)

Jambukesvaram.

Jambukesvaram is a very famous saivite place of pilgrimage. It is also popularly known as Tiruvanaikaval which means "the sacred elephant grove." The centre image or deity is known as the *Appu linga* (see page, 105) or the water *linga* since there is water always around the image in Garbhagraha (Sanctum

Sanctorum). This is indeed a phenomenon which is very wonderful and inexplicable !

There is a very beautiful and big temple with five prakaras. It is said that Siva himself played the roll of a supervisor and paymaster during the construction of this temple and all labourers were only paid in packets of holy ash which turned itself into money just as much as each individual labourer deserved to be paid.

To signify this gracious act on the part of Siva the outermost *prakara* is called the *Tiruneeru* or *Tiruneethi* prakara, since *Tiruneeru* means holy ash. Inside this spacious court there is a thousand pillared hall one of the most beautiful structures of this place.

There are some of the exquisitely skilled carvings in the hall. The goddess Akilandesvari is depicted as worshipping God. In commemoration of this event, "It was ruled that the priests of the temple were to appear in the garb of a lady and offer the mid-day puja ! This continues even today !!

Srirangam.

This famous place of pilgrimage is a small island encircled by the branches of the Kaveri amidst picturesque surroundings some three miles from Trichinopoly. The great temple is in the centre of the island and this is the place where the Vaikunta Ekadesi festival is celebrated in a very grand manner every year. Among the various forms of Vishnu the temple is dedicated to the avatar of Ranganatha. There are interesting puranic stories regarding the temple.

How the image of Ranganatha came to be established at Srirangam has been already explained in connection with *Ucchi pilliar* at Trichinopoly. "The houses in the place in ancient days have been planned in accordance with the Hindu Silpa Sastras which combined the essential principles of hygiene and convenience with those of religion."

The temples and the carvings at Srirangam are wonderful specimens of architectural skill which have drawn the unstinted

admiration of great oriental scholars like Fergusson, Havell and others. All the famous Vaishnavite *Alwars* have sung in praise of Sri Ranganatha.

Palani.

Palani, situated at a distance of about 40 miles from Dindigal on the Madras—Dhanushkodi main line is the most important hill shrine dedicated to the God Subramanya, an aspect of Siva. "The temple stands on a picturesque hill which is a continuation of the Kodaikanal range and is said to have formed part of the Meru mountains which here form a couple of the hillocks called Sakti and Siva."

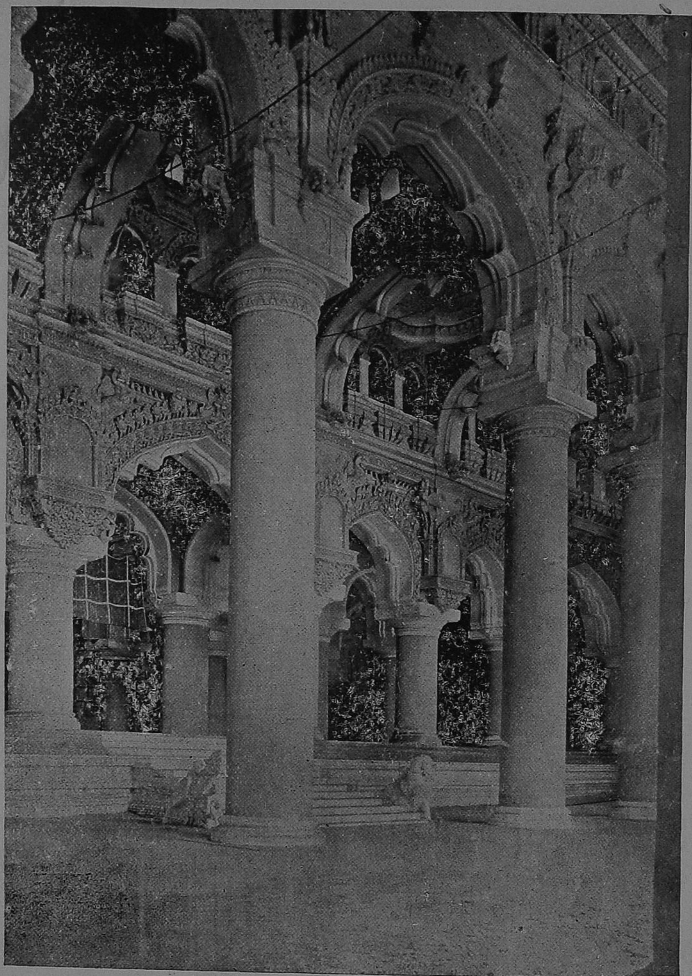
Rameswaram.

Rameswaram is an island in the Bay of Bengal connected by the Madras—Dhanushkodi Ry. The town derives its name from a *lingam* installed there by Sri Rama himself. It has been recognised to be a very sacred place from time immemorial.

As mentioned in "*South Indian Shrines*," "Puranas have it that to purge himself of the sin of Brahminicide committed by Sri Rama in killing Ravana, who was the son of a Brahman by a *Rakshasa* woman, Rama was advised by the Rishis to establish a lingam on the 'Gandamadhana hill' whereon Ramesvaram stands; that for the fulfilment of the event, Hanuman was sent by Rama to get a *Lingam* from the sacred river Narmada; and that as Hanuman did not return by the auspicious time fixed for the event, Sri Rama installed a Lingam made of sand and called it Ramalinga or Ramanatha. Hanuman on his return, heard of this and got angry. Rama advised him not to grieve over the matter but to instal the Linga which he had brought a little to the north of the sand Linga and call it "Hanuman Linga" and also gave to his Linga the precedence of worship. Not satisfied with this, Hanuman tried again to displace Ramalinga by his Linga, but he failed in his attempt. The marks on the Ramalinga speak to the above incident."

The temples are all huge and wonderful specimens of art. According to Fergusson. "The glory of this temple resides in its corridors. These extend to nearly 4000 ft. in length.

The Madras Guide Book.



(By the Courtesy of the S. I. Ry.) **Thirumala Naick's Palace, Madura.**

A bath in the sea and worship at Sethu (Danushkodi) Rameswaram is considered to have the efficacy to want off the sins of the pilgrim and lakhs of people resort to this place all round the year from all parts of India.

Tinnevelly.

It is said to mean a hedge of sacred paddy. There is a famous temple and the deity was found in a forest of bamboos and hence the name Venavana for Tinnevelly. In this temple Vishnu is represented as giving Parvati in marriage to Siva.

Cape Camorin.

Cape Camorin or *Kanya kumari* is the southern most point of Hindustan. The Bay of Bengal and the Arabian sea meet here and great religious sanctity is attached to this place.

Tirupati,

The celebrated temple of Sri Venkatesa perumal at Tirupati is a world-renowned one. The hill is about 2000 ft. high and the seven hills of Tirupati are said to represent the seven heads of the serpent *Adisesha*, its tail being in Srisaila. Whenever people suffer from any disease, they pray to the god at Tirupati and on recovery they make rich presents to the temple. The temples and images are of very great epigraphic interest and the architectural skill displayed in those structures are simply exquisite.

Kalahasti.

Kalahasti is formed of two steep hills named Sri Puram and Mummudich Cholapuram which like some other sacred hills are believed to have been once a part of Mount Meru, This shrine is famous all over South India for its celebrated Vayu Linga. Every year, the grand festival on the *Sivaratri* day attracts innumerable pilgrims to this place which is situated on the M. & S. M. Railway.

Hampi.

Hampi, once the capital of a vast and prosperous kingdom and now a town in ruins is situated at a distance of seven miles

from Hospet in Bellary District. It is believed to have been the capital of the kingdom Kishkinda which flourished about the period of Ramayana and was ruled by Vali and Sugriva. Nearby is the Matanga Parvata where Rama is said to have sought the aid of Sugriva for the recovery of Sita from Ravana. Closeby this, is the Malyavatha hill where Hanuman communicated to Rama the happy tidings of the discovery of Sita in Lanka in Ceylon" (S. I. S.) Later on it was the capital of the famous Vijianagar dynasty. The Vijianagar kings tolerated all religions in their kingdom and made generous gifts to all temples irrespective of religion. There are a number of Jaina temples in Hemakuta near the Hindu temple of Pampapati.

Many of the important buildings are all in ruins and yet amply testifying to the greatness of the Hindu kingdom that is no more. The fine statue of Narasimha 25 feet high is very famous.

Ahobalam.

Of all the places dedicated to Sri Narasimham this is the most important since it is only here that all the nine manifestations of the God (Nava Narasimham) are represented. This is a very ancient place of pilgrimage at a distance of 30 miles from the Nandyal Railway Station in the Kurnool District,

Srisailam.

This is a sacred place on the bank of the river Krishna and is mentioned even in the Mahabharata. It is held in great veneration both by the Buddhists and the Hindus.

Bezwada.

This is a very important place on the Madras—Calcutta line. Besides its present importance as the place where "the grand Anicut has been constructed across the Kistna river, it is a place of pilgrimage. The temples and the hills are associated with incidents in Mahabharata. " It is on one of these hills known as "Indrakila" the Pandava hero Arjuna obtained from Siva a most powerful weapon called "Pasupatastra." Bezwada was the ancient capital of the Vengi kingdom."

Mahendragiri.

"The famous Mahendragiri belonging to Ganjam District lies at a distance of 20 miles on the north-west of Mandara Road Railway Station on the Madras—Calcutta line, It is situated in 18·58 N. L. and 84·24 E. Long. The mountain is nearly 5000 feet above the sea level and it is one of the sacred hills that find mention in the epics—*Ramayana*, *Mahabharata* and *Puranas*" (S. I. S.)

Tiruvannamalai.

This hill-town on the Villupuram—Katpadi line is famous for its worship of fire—*linga* installed there. The temple at the foot of the hill is one of the largest in South India and is famous for the fact that the Goddess Parvati performed finance to obtain the *Vamabhaga* or the left half of Siva's body. Near the temple is a tank called the Mulaippal Tirtham or Tank containing mother's milk.

Chapter VIII.

MADURA.

The City.

MADURA City contains nearly a lakh and a quarter of inhabitants; and it is the headquarters of the District as well as the second largest city and municipality in the Presidency. It is situated on the south bank of the Vaigai River and on the main line of the South Indian Railway, 345 miles from Madras. The residence of the European officials is a higher and healthier situation on the northern bank of the Vaigai, which has now become a populous and prosperous suburb.

The History of the Place.

The history of Madura is largely the history of the District as well as of the Pandya Country itself. It is an ancient city of hoary traditions and has been the most famous and prosperous town in all the Tamil Country from the centuries before the Christian era. It was the capital of the Pandyas and one of the chief trading centres from which pearls found on the Fishery Coast, cotton goods, spices etc., were largely exported to the countries of the Roman Empire in the eastern Mediterranean.

It was the seat of the famous Academy known as the Tamil *Sangham* before which was published the immortal *Kural* of Tiruvalluvar as also many other classical works of ancient Tamil literature. Tradition says that in far-off times when the land stretched a great number of leagues to the south of Cape Camorin, Madura was the seat of two similar sanghams that flourished. Madura is also the seat of many of the legends about the acts of Siva embodied in the *Thiruvilaiyadal puranam.*

Apart being a great academy and centre of learning, Madura was in the ancient days conspicuous for its fort with great towers on its four gates; hence it was known as *Nan-Madakkudul* (Cluster of 4 Towers)—shortened into Kudal. The site of

this ancient Madura is now in ruins and supposed to lie some six miles to the south east of the present city. West of this old city was the hill known as Parankunru, sacred to God Subrahmanya and sung by the poet Nakkirar, it is now to the south-west of the modern City. On the way from Madura to Uraiyur, the ancient capital of the Cholas (now near the town of Trichinopoly) where the Tirumalai hills which are even today covered with groves of mango, jack and cocoanut trees and the delightful plaintain (known as the hill-fruit) is now cultivated on a very large scale. There were numerous foreigners including Yavanas (Graeco-Roman traders) who settled in the city and carried on trade or were employed as body-guards to the king. Even now hoards of ancient Roman coins which were of the early centuries of the Christian era and were largely imported into the land, are discovered from time to time in the bed of the Vaigai river in the vicinity of the City.

The Pandya rulers flourished till about the 10th century when they were reduced to subjection by the Cholas of Tanjore. Later they came to be independent and greatly prominent in the 13th century, only to fall under the sway of the Mussalman invaders from Delhi who advanced under the infamous general Malik Kafur and who planted a Mussalman garrison in the city. The Mussalman Governor of Madura quickly asserted his independence, and the Sultanate of Madura flourished for over half-a-century till it was destroyed by the Rayas of Vijayanagar who were champions of the cause of Hinduism and South Indian independence. The Mussalmans subjected the city to great destruction and the people to oppressive cruelty; they pulled down its outer walls and towers, destroyed many streets and buildings and only spared the great temple of Minakshi and Sundaresvara.

When the city was freed by Kampana Udayar, the heroic Vijayanagar general, in 1372 the priests gained their position and revenues; and the four lofty *gopurams* that are now a land-mark for miles around were rebuilt in the outer wall of the temple.

Madura continued under the sway of the Vijayanagara

monarchs till about the middle of the 16th century when its military governors Visvanatha Nayak assisted by his general Aryanatha, set up an independent rule and started the so-called Nayak dynasty which lasted for nearly two centuries down to its extinction by Chanda Sahib in 1736, acting on behalf of his father-in-law. During the Carnatic Wars of 1740-60, it sustained many of seiges and was troubled by the refractory Paliagars in which the district abounded. It was only at the close of the 18th century that the place and the district were permanently organised by the British and the Nawab of the Carnatic.

The Great Minakshi Temple.

The Naiks were one of the greatest building dynasties of India; and they largely extended and improved the Minakshi temple dedicated to Minakshi, an ancient princess who was married to Siva himself. The Temple is of the most ornate and famous in the country and its fame is embodied in numerous legends. The Hall of 1000 Pillars in this Temple is nearly a regular rectangle in shape, it has got four fine and tall gopuras and five smaller ones. Its beautiful small tank, known as the Golden Lily Tank, is surrounded by well-sculptured arcades and Hall of 1000 columns has sculptures which surpass those of any other hall of this class in marvellous and finely—conceived elaboration of design. The Kalyana Mantapa, said to have been built in the beginning of the 18th century is also a good piece of art. But the effect of all these buildings in conjunction taken together is very imposing and makes the temple more remarkable than any of its kind. The Hall of 1000 pillars in the temple was erected by Aryanatha Mudali, the general of Visvanatha Nayak. The groups of figures, carved from single huge stones in this Hall and elsewhere in the Temple are wonderful works of the sculptor's art. Many of the important buildings of Madura are the creation of the famous Tirumala Nayak who ruled from 1623 to 1659. In his time were built the *Pudu mantapa* or *Vasanta mantapa* in front of the Temple as a sort of a summer retreat for the god ; it is a grand hall nearly 350 feet in length and over 100 feet wide, resting on four parallel rows of pillars—each

one of which is elaborately decorated with sculptures and is different in design from the others.

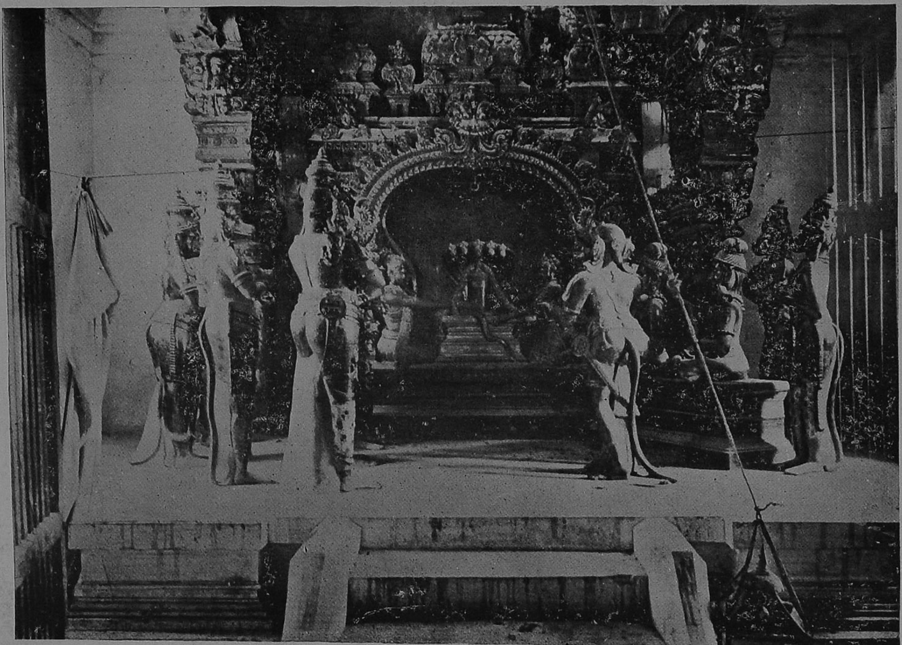
The Tamkam, situated on the northern bank of the Vaigai, and now the official residence of the Collector of Madura, was another creation of Tirumala Nayak. It is a curious building of semi Moorish architecture and was intended to serve as a pleasure-house from which to view races and combats.

The Teppakulam, a great tank lined with stone-steps with a mantapam in its middle is also of Tirumala Nayak's time. The Tank is a most beautiful one, a perfect square 1200 feet each way, protected by a stone parapet underneath which runs a fine gallery. Once a year it is illuminated with a lakh of lamps. Lastly we should note the great Mahal, which served as his palace, "the most perfect relic of secular architecture in the Madras Presidency." It has been successfully restored from the decayed condition in which the English found it ; and now the judicial courts and very many other offices are located in it. "The main structure consists of two parts, an open court and a lofty hall. The former measures 244 feet east and west, by 142 feet north and south and is surrounded on all sides by arcades of very great beauty. The pillars which support the arches are of stone, 40 feet in height and are joined by foliated brick arcades of very great elegance of design. The whole of the ornamentation is worked out in the exquisitely fine stucco called *chunam*, made from shell-lime, which is characteristic of the Presidency. On one side of the court stands an apartment which was formerly the throne-room of the palace It is an arcaded octagon-covered by a dome 60 feet in diameter and the same in height. On another side is a splendid hall, 120 feet by 60 feet and 70 feet high to the centre of the roof one of the chief peculiarities of which is the resemblance of the style to Gothic architecture," (*Imperial Gazetteer of India.*) New Ed. Vol. XVI pp. 495-6.)

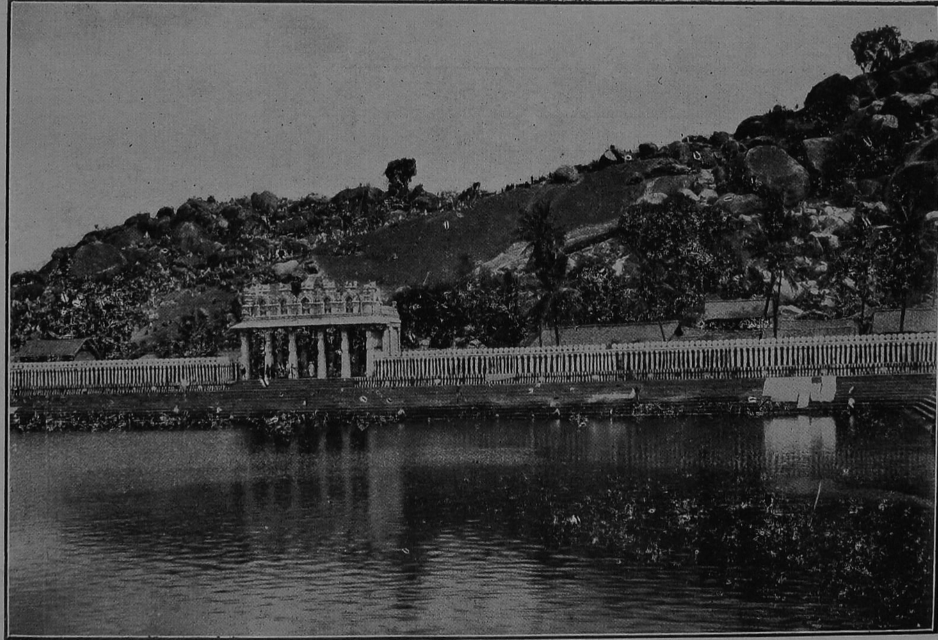
Madura has always been the centre of religious and educational activity. It was, as we know, the seat of the ancient Tamil Academy, where flourished men of letters and poets belonging to various religious persuasions. Jainism and Buddhism flourished long in the land till the epoch of the Saiva Nayanmars, of

whom Sambandar distinguished himself greatly by converting the great (in the 7th century) king Kun Pandyan from the Jaina to the Saiva fold and followed it up greatly by a persecution of Jaina religious teachers. After this royal conversion the Jaina faith quickly disappeared from the Pandya country and the Tamil land. The Buddhist faith suffered a similar fate; but relics of it are seen in a few caves cut out of the hill sides in the District which contain curious old inscriptions in the Brahmi script and which are supposed to have been the quarters of the Buddhist monks. The city is even now one of the chief centres of educational and religious activity in South India. The Madura Tamil Sangham started by the munificence of the Rajas of Ramnad and other Zamindars tries to cultivate Tamil scholarship of a high kind and resuscitate old Tamil learning. There are two first grade English colleges in the City—one maintained by indigenous Hindu enterprise, and the other run by the American Madura Mission. Other large educational institutions are the Devasthanam Patsala, the Setupati High School, the American Mission School and the Sourashtra High School—the last being the result of the educational sense of the numerous and rich Sourashtra community which forms a considerable portion of the population of the town and carries on in no mean measure the traditional excellence of the place as a centre of weaving and dyeing industry. The Madura Mills Company is one of the largest of the industrial concerns of the Presidency, employing a few thousands of workmen and producing a fine variety of yarn which is dyed turkey-red and sold locally. There is also a large technical institute which gives instruction in drawing, carpentry and carving, black-smith's and fitter's work and in the manufacture of articles from rattan and from aluminium.

The European missionaries have always had in Madura one of their chief centres of religious activity. From the time of the Early Nayaks the Jesuits had a Mission centre here—associated with the great names of Robert di Nobili, and Constantius Beschi who rose to be great linguists and Tamil scholars of repute and who did much for the spread of Christianity in the land.



(*By the Courtesy of the S. I. Ry.*) **The Delegates from Benares, Ramesvaram.**



The Kalyani Tank, Sravana Belgola.

Chapter IX.

JAIN ANTIQUITIES IN SOUTH KANADA.

THE seats of Jain Antiquities in Canara are four, viz., Karkal, Venoor, Mudbidri and Guruvankere, of which the first named two possess huge detached statues in addition to temples. The largest statue in the world is, by the way, to be found at Sravana-Belgola in the Hassan district of Mysore.

Karkal.

Placed on the summit of a high granite rock and visible for miles around, the Karkal statue inspires the observer with silent awe which increases as he approaches and realises its immense size. The rock itself is situated at the edge of a picturesque artificial lake, which the visitor will be told is fathomless and infested with crocodiles of a patriarchal age. The statue is said to have been set up by Veera Pandya, son of Bhairavendra of the lunar race to represent Babubalin, son of Adijina, or Vrishabanatha, first of the "Thirthankaras."

The following from the Fraser's Magazine of May, 1875 is interesting.

"Upon the outskirts of Karkal rises a rocky hill of generally rounded form, like a basin reversed, its base, rough and bushy, the upper slopes, smooth and steep. Looking up the hill from a distance the enchanted castles of fairy tales come back to mind, for on the top is seen a castle-like wall pierced with a wide arched entrance and a dark gigantic form towering over it waist high. This is one of those colossal statues that are found in this part of the country, statues truly Egyption in size and unrivalled throughout India as detached works. On the hill top a

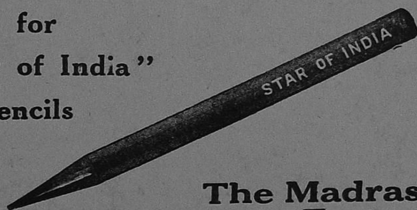
crenellated quadrangular wall encloses a stone platform 5 feet high, on which rises the stupendous image 45 feet in height. Nude, cut from a single mass of granite, darkened by the monsoons of centuries, the vast statue stands upright with arms hanging straight but not awkwardly drawn the sides, in a posture of somewhat stiff but simple dignity. The hair grows in close crisp curls; the broad fleshy cheeks might make the face seem heavy, were it not for the marked and dignified expression conferred by the calm forward gazing eyes and acquiline nose, somewhat pointed at tip. The forehead is of average size, the lips very full and thick, the upper one long, throwing the chin, though full and prominent, into the shade. The arms, which touch the body only at the hips, are remarkably long, the large well-formed hands, and fingers reaching to the knees. The feet each 4 feet 9 inches long, rest on a stand, wrought from the same rock that seems small for the immense size and weight (80 tons) of the statue, a lotus stem springing at each foot is carried up in low relief twice round each leg and arm. Once in sixty years the scattered Jains gather from all qurters and bathe the colossus with cocoanut milk."

The finest temple by far at Karkal is the "Chaturmuka," or four-farced edifice' which stands a few furlongs from the Gumta above described. It is built in the form of a Mandapa or hall cruciform in plan with a lofty doorway and columned portico on each of its four quarters and a verandah running all round. The flat roof is constructed of massive granite slabs and is supposed to have once supported some sort of a cupola, The exterior wall and the flat surfaces of the pillars bear complicated carvings. The decorations consist of deities adorned with graceful and intricated arabesque designs, rosettes and stars, leaf and scroll works in endless combination wrought as finely as Chinese ivory work. The friezes and pediments round the pillars are similarly ornamented and frequently a stone in the wall displays either

a quaint device, or a hundred pair of snakes inextricably intertwined, or a grotesque head surrounded with fruitage.

Mudbidri.

Mudbidri is noted as the seat of the finest specimen of Jain architecture in the Chandranath temple built on a branch of the main road leading to Karkal 10 miles away. The entrance is spanned by an elaborately carved gateway behind which stands the usual *mana-stambha*, or pillar, crowned with a capital and canopied entablature of delicate open stonework ending in a highly enriched flamelike finial. The design of the temple resembles the common Chinese models composed of three storey, the roofs of which rise over one another in a curious fashion and are covered with flagstones. Copper sheets take the place of the stones on the topmost roof in the present case. The temple is popularly known as the "1,000 columns" temple from the numerous clusters of pillars of an endless variety of shape and design of which the edifice seems to be composed. Entrance to the shrine is forbidden, but presently the ponderous doors are pushed back for the inspection of the visitor, a light is seen to glimmer in the gloom within and to reveal a life-size polished brass image of Chandranath, the eighth Thirthankara. Mudbidri, is 22 miles north-east of Mangalore, and lies in the hollow of a rolling plan.



PART III

THE MYSORE STATE

Chapter I.

MYSORE.

MYSORE is one of the important Native States in India. It is a table-land lying on the angle formed by the converging of the eastern and the western ghats at Nilgiris. It is surrounded almost on all sides by the Madras Presidency except in the north-west and the south-west where the province of Bombay and Coorg lie respectively. The elevation of the State is about 3000 feet above the sea-level in the centre and about 2000 feet in the northern and southern portions. 'Isolated peaks of massive rock called 'drugs' form a prominent feature of the country, while chains of hill running chiefly north and south divide the table-land into numerous valleys.' The total area of the State is 29,474 square miles which is nearly equal to that of Scotland.

'The average rain-fall in Mysore ranges from over 300 inches on the coast of the western ghats to so low as 17 inches in parts of Chitaldrug in the north, the general average for the greater portion of the State being 25 to 40 inches, per annum.'

The population of the State is 5,978,892 according to the Census of 1921. The Hindus form 92·62 per cent, the Mahammadans 5·11 per cent, the Christians 0·69 per cent and other religions 1·58 per cent of the population. About 80·66 per cent of the population are engaged in agriculture.

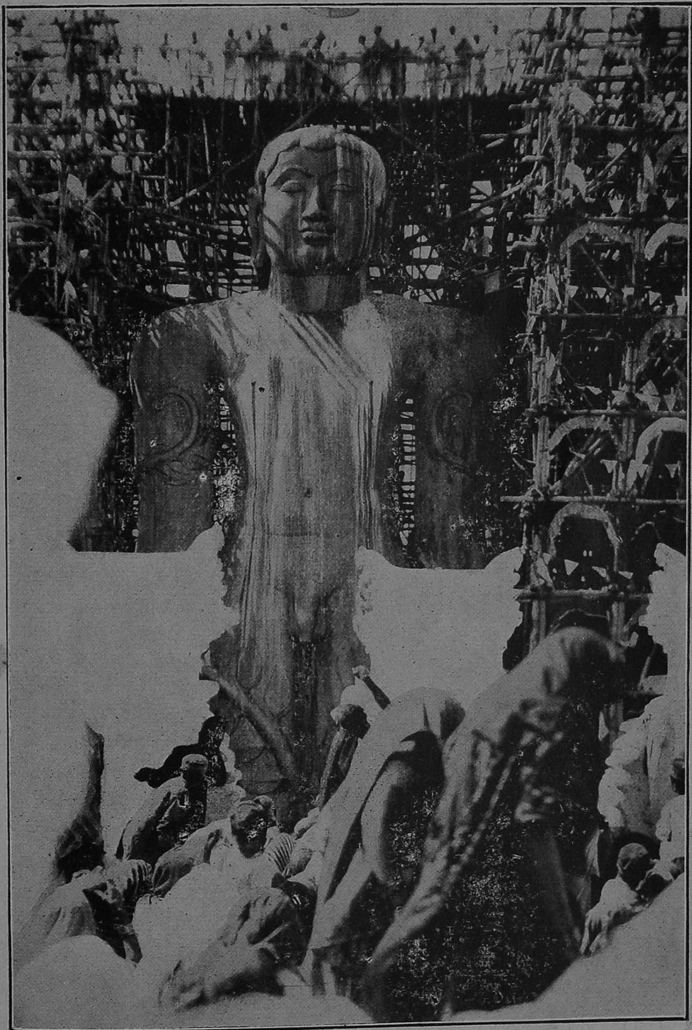
Its History.

The ancient history of Mysore is both varied and interesting. It is generally believed that Sri Rama went across the Mysore country on his journey to and from Lanka. The Jatinga

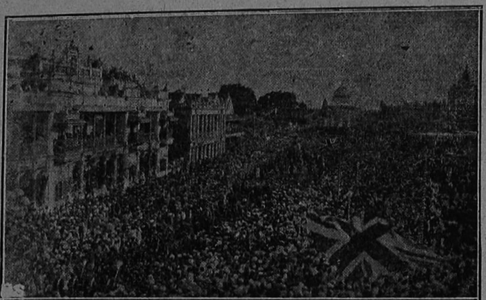
Raamesvara hill in Molakalamuru Taluk is said to have been the place where Jatayu was killed. Kuntidevi is said to have built a temple in the Chickaballapur Taluk, and the five Pandavas installed five Lingas in Belagami in Shikarpur Taluk.

In the early historic period we find Chandragupta Maurya, the great Jain Emperor, and his spiritual Guru Sri Bhadrabahu migrating to the south and settling at Sravana Belgola in Mysore. It is said that Chandragupta became an ascetic and died on Chandragiri after a penance of 12 years. A beautiful temple of rare workmanship on that hill is called after him. The earliest undoubted inscriptions in Mysore are the edicts of Asoka, the grandson of Chandragupta Maurya, in the Molakalmuru Taluk, belonging to the first half of the third century B.C. The Nandas, the Satavahanas, the Kadambas, the Gangas, the Pallavas, the Cholas, the Rashtrakutas, the Nolambas and the Chalukyas were the rulers of Mysore in succession. In 1116 the Cholas were expelled by the Hoysalas who held sway till the middle of the fourteenth century. The Mussalman invasions and the rise of Vijianagar put an end to the Hoysala dynasty. But it may be said that the Hoysala Empire is continued to-day in the Empire of Vijayanagar and the State of Mysore.

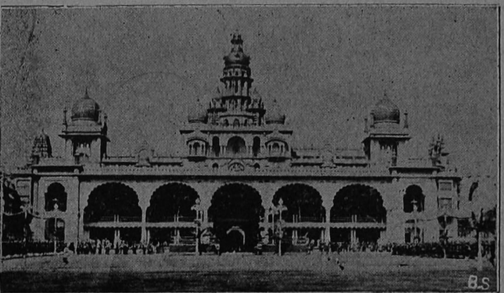
The progenitors of the existing royal family were two Yadava Princes, Vijaya and Krishna, from Dwaraka, who when they came to the Karnata country in the 14th century, saw the beauty of the land and being pleased with it settled in Mahishapura (Mysore). Vijaya saved a distressed maiden, the daughter of the Wodeyar or chief of Hadava, from a forced marriage with the chief of Karugahalli, who was of an inferior caste. The girl willingly married Vijaya who assumed the Government of Hadava and Karugahalli, adopting the title of Odeyar or Wodeyar.



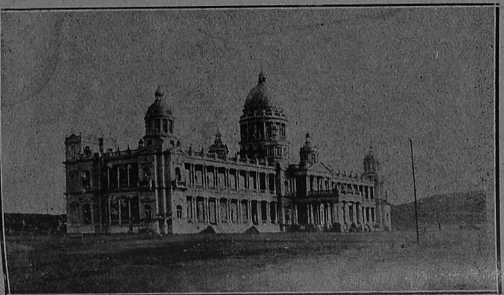
The Image of Sri Gommatesvara.



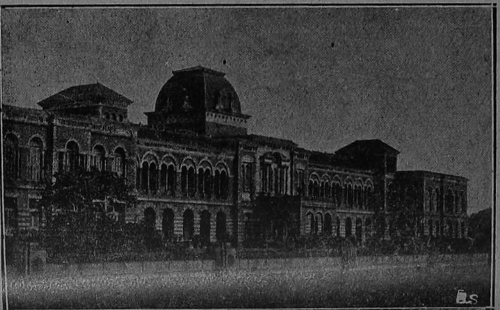
The Dasarah Procession, Mysore.



The Durbar Hall, Mysore.



The New Guest House, Mysore.



The University Library, Mysore.

Sri Krishnaraja Wadiyar.

His Highness the Maharaja Sir Sri Krishnaraja Wadiyar the present distinguished ruler of the Mysore State was born on the 4th June 1884. He was installed, on the throne of his ancestors with all the customary ceremonies, at Mysore, on the 1st February 1895. In 1900, his marriage with the second daughter of Rana Jhala Bane Singhji of Vana in Kathiawar, was celebrated. On his attaining majority, he was installed on the throne on the 8th August 1902 by Lord Curzon, then Viceroy of India. The regency of His Highness the Maharani Vani Vilas Sannidhna, C.I. was marked by an improvement, all round, in the administration and good government of the country.

"His Highness leads a simple life ; his wants are few ; he has an excellent taste for music, eastern as well as western. His love of sport will be apparent to any visitor to Mysore or Bangalore. His fine artistic tastes are responsible for the improvement of Mysore as a garden city and the founding of an ideal village. Everything in the State bears an impress of the interest eminent in it by the Maharaja. Though a devout Hindu, he is tolerant towards all religions.

"His Highness is deeply interested in the welfare of his subjects. Often times, when parts of the State were famine stricken or innundated by disastrous floods, he has gone near the affected parts and made local enquiries regarding the actual condition of the suffering people. In 1908, he even abandoned a projected visit to Japan, because of the anxious situation created by distress in some parts of the State.

His Highness is a most constitutional monarch and the constitutional reforms introduced by him are an evidence of the recognition by the State of the legitimate aspirations of the people towards political development. With the removal of sex disqualifications for candidates to the representative institutions in the State recently announced, it may be expected that it will not be long before a still wider franchise is conferred on the electorates.

"After His Highness was invested with Ruling Powers, he took to his official work very seriously indeed, for except on Sundays and Gazetted Holidays, he worked with his Secretaries in the office regularly from 12 noon to 4 p.m. There were also occasions when His Highness was to be found working so late as 8' o'clock in the evening.

"The purity of His Highness' life, his high character, his sagacious intellect, his great industry, his benevolence, charity, and sympathy for the poor and needy, his feeling for the distressed and the sick, and his deep and abiding love for his people are matters of common knowledge. His domestic virtues and patriotism are reflected in every page of his speeches and are seen in every act of his. He is justly described as *Raja Rishi* while his model State is called *Ramarajya.* His Highness is admittedly a most eminent statesman in contemporary history.

Sri Kantirava Narasimharaja Wadiyar.

"His Highness the Yuvaraja Sir Sri Kantirava Narasimharaja Wadiyar, G.C.I.E. is the second son of the late Maharaja Sri Chamarajendra Wadiyar. He is an accomplished gentleman, of very refined tastes and fond of sport. He paid a visit to Japan in 1908-9 and in 1910 he married a daughter of Dalvoy Devaraj Urs. In 1913 he went to Europe, where he visited numerous institutions and studied the various activities. The King-Emperor conferred upon him the title of G.C.I.E. On the 18th July 1919, Sri Jaya Chamarajendra Wadiyar, son and heir to the Yuvaraja was born. "To the people of Mysore, just emerging from the gloom of varied troubles, his birth signified the return of a normal and happier time, while his sur-name 'Jaya' commemorates the victory of the British Empire in the Great War." His Highness went to Europe again in 1920 to study at first hand the problems of reconstruction that were engaging the attention of Statesmen there. He takes great interest in all activities conducive to the moral and material progress of the people. He is an enthusiastic patron of the Scout movement."

The Mysore Throne.

The throne is an object of great interest and reverence in the palace. It is believed to have heen the throne of the Pandavas who ruled at Hastinapur. A king named Kampula Raja had it from there and buried it at Penukonda. The founders of Vijayanagar Empire discovered it in 1336 A.D. and had it for nearly a century and a half. Then it was carried by Srirangaraya, to Seringapatam. In 1609 Raja Wadiyar invaded Seringapatam, defeated Srirangaraya VII and seated himself on the jewelled throne. Since then it is used by his successors on all ceremonious occasions.

"The throne is adorned with golden plantain posts and golden mango leaves" has a bird set with jewels at the top of the shaft of the umbrella; is rendered charming by female figures at the sides of the flight of steps; has pearl tassels around the umbrella; has a tortoise seat; yalis on two sides and creepers on four sides; has on the east face elephants, on the south horses, on the west infantry, and on the north chariots; has Brahma on the south, Siva on the north and Vishnu in the middle; Vijaya and other four lions, two sarabhas, two horses and four swans at the angles; is beautified by the figures of the regents of the direction and Naga nymphs; is decorated with the Swastika diagram and a pearl awning and is open on all sides."

Dasara festival.

The Dasara festival is the most important of the festivals celebrated in Mysore. Visitors from different parts of India go there to see the grand functions connected with the festival. The procession of His Highness on the State elephant from the Palace to the Banni Mantap on the 10th day is worth witnessing.

The following buildings, sights and scenes will be of great interest to every visitor :—The Palace, the jewelled throne, Jagan Mohan Palace, the Chamundeswari temple on the Hill, the Oriental Library, the Museum, the Hardinge Circle, the Nishat Bagh, the Summer Palace, Marikanav, the Bluff at Siva-

samudram, the Krishnaraja Sagara, the Kolar Gold field, and the Bhadravati Iron Works.

The Krishnarajasagara.

One of the marvellous feats of human genius and engineering skill can be seen at the Krishnarajasagara. At about 8 miles to the west of Seringapatam, the flow of the Cauvery is arrested. A massive dam 124 feet high and 8,900 long is constructed across the river at Kannambadi in the shape of a curve, the convex side facing the water. As the result of this scheme good irrigation and power supply are guaranteed.

Chapter II.

SACRED PLACES IN MYSORE STATE.

The Image of Sri Gommatesvara.

ALOFT, conspicuous, magnificent and mighty, on the high enchanting basis of the lofty summit of Vindyagiri, stands serene and sublime, the colossal statue of a dignified human figure. This place is the famous Sravana Belgola, also known as Gommatapura and Dakshinakasi, a very important place of pilgrimage for the Jains. This village lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and picturesque clasp hands so firmly as here."

The image is nude and stands erect facing north. The face is a remarkable one with an exquisitely impressive expression at once serene and smiling, contemplative and composed. The hair is curled in short spiral ringlets all over the head, while the ears are long and large. The shoulders are very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. The figure has no support above the thighs. Upto that point it is represented as surrounded by ant hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. The pedestal is designed to represent an open lotus.

This colossal image of Gommatesvara is carved in a fine-grained light-grey granite, and has not been injured by weather or violence and looks as bright and clean as if just from the

chisel of the artist. The height of the image may be put down at 57 feet. The following dimensions are very interesting :—

		Feet.	inches.
Total height to the bottom of the ear	...	50	0
Breadth across the shoulders	...	26	0
Length of the foot	...	9	0
do. middle finger	...	5	3

According to Jaina tradition, as may be seen from treatises like the *Rajavali-kathe* and *Munivamsabhyudaya* the venerable image of Sri Gommata at Belgola was formerly worshipped by Rama and Ravana, as also by the latter's wife Mandodari. It is also said that Rama and Sita brought the image from Lanka and installed it on the larger hill. But from the inscriptions on the hill one is led to conclude that Chamunda-Raya had the statue of Gommata made.

Once in every twelve years a very grand *Mastakabhiseka* (anointing festival) takes place when Jains from all parts of India muster strong. A big festival of this kind took place in March 1925 and full details regarding the same with beautiful illustrations were published by the Jaina Gazette Office, Madras.

Sivaganga.

With its beautiful temples Sivaganga is a place of pilgrimage to the Hindus and is called the Southern Kasi.

Seringapatam.

The island of Seringapatam is important both historically as well as religiously. For like the island of Srirangam there is a celebrated shrine dedicated to Ranganatha. Hence the former one is known as "*Purva*" (or eastern) Ranganatha and the latter "*Paschima*" or Western Ranganatha.

The Dharya Daulat Bagh, a summer palace of Tippu Sultan the Lalbagh and other buildings are of historic importance and indeed very grand in proportion and workmanship.

Halebid.

The famous capital of the Hoysalas, Halebid has a very large number of important buildings, temples and palaces which are a pride to medieval Indian art. The Hoysaleswara, and Kedareswara temples and some Jain bastis are among the most noteworthy remains of the past.

Belur.

Like Halebid Belur is also a place which every visitor to Mysore cannot afford to miss. The temples are full of sculptural work and in the words of Fergusson they combine, " constructive propriety and exuberant decoration to an extent not often surpassed in any part of the world.



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